



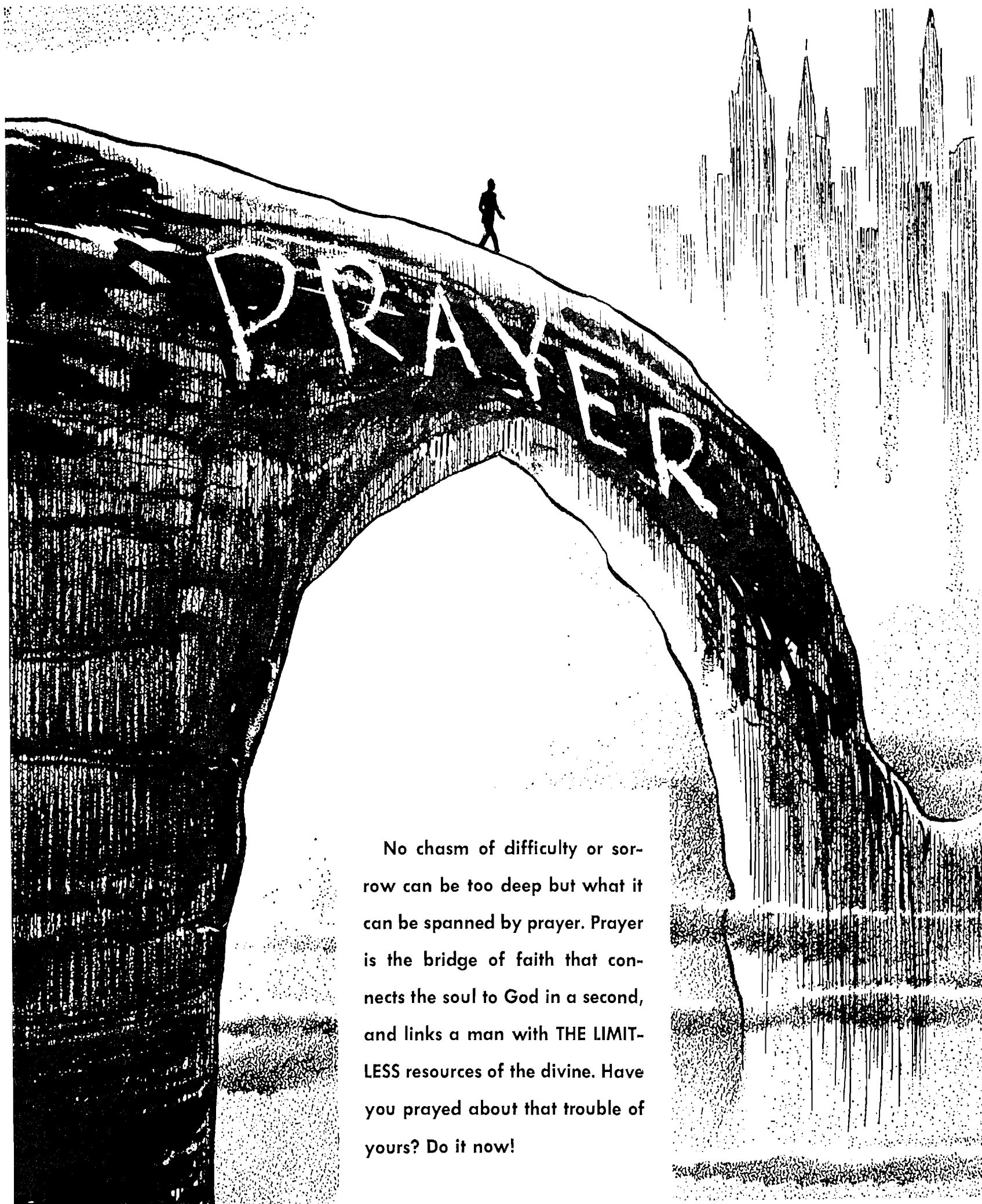
The WAR CRY

OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

No. 4109

TORONTO, AUGUST 24, 1963

Price Ten Cents



No chasm of difficulty or sorrow can be too deep but what it can be spanned by prayer. Prayer is the bridge of faith that connects the soul to God in a second, and links a man with THE LIMITLESS resources of the divine. Have you prayed about that trouble of yours? Do it now!

COMMENTS ON THE CURRENT SCENE

THE CONTINENTAL WEEK

ONE pictures those who are battling desperately to maintain Biblical standards as men (or groups) with their backs to the wall. Two such societies are Canada's Lord's Day Alliance, and England's Lord's Day Observance Society. With the Bible becoming increasingly despised as a guide to daily living, the fourth commandment ("Remember the Sabbath Day to keep it holy") is fast going by the boards. An editorial in the magazine of the English society points up the problems that they are facing in the Old Land; they are similar to those we are confronted with here.

The editorial mentions a letter that appeared in a religious journal, one written by a young man who was planning to become a minister. He stated: "I find the normal platitudes about the Sabbath to be of little help and often totally out of touch with present-day realities. What does happen to the fourth commandment in a situation where Britain's industry demands a working Sunday, if we are to keep pace economically with our neighbours?" He added that the Continental working week is coming, which means six days on and two days off, so that Sunday work becomes inevitable.

The editorial states:

We are asked to assume that to quote an express command of the Almighty is a platitude, and that God's Word is "totally out of touch with present-day realities." Evidently, God was unable to foresee the industrial 20th century when He ordained that His Day was to be set apart!

The article mentions two instances of flagrant breaking of God's Day, including a meeting called by the head of the government, when he and thirty of his ministers held a conference all day Sunday (not an emergency meeting, either) and the case of a great reception given to a victorious football team coming from the Continent. Adding insult to injury, placards were displayed by men in long white robes, parodying the Scriptures. Such "texts" as "Hallowed be their name;" "They shall reign for ever;" "Praise and magnify them." Of course, this is an echo of a TV feature in which things formerly thought of as sacred (or sacrosanct) were ridiculed. The habit is spreading! (In this case the

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THE WAR CRY, CANADA

Published weekly by The Salvation Army Printing House, 471 Jarvis Street, Toronto 6, Ontario, Canada.

International Headquarters:
Queen Victoria Street, London, E.C. 4.
William Booth, Founder

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Territorial Headquarters:
20 Albert Street, Toronto 1, Ontario.

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All correspondence on the contents of THE WAR CRY should be addressed to the Editor, 471 Jarvis Street, Toronto 6, Ontario.

Subscription Rates to any address: 1 year \$5.00. Send subscription to the Publishing Secretary, 471 Jarvis Street, Toronto 6, Ontario, Canada.

Authorized as second class mail by the Post Office Department, Ottawa, and for payment of postage in cash.

"FOLLOW THOU ME!" HE CALLS AGAIN



THE CALL of Jesus has never ceased from the time it sounded in the disciples' ears on the shores of Galilee, or in your own heart wherever you are, reader. As the song says: "Follow thou Me, Christ calls again, And I will make you fishers of men." Those who heard the call and are today pointing men and women to Him who said: "Let not your heart be troubled," will agree that it is the best and most rewarding life anyone could live on this earth. And it leads to life eternal, as well.

MEMORIES OF "THE RINK"

By A Former London Bandsman

AN article in a recent War Cry, entitled, "Probably the most photographed band colour sergeant," reminded me of his predecessor, Jack Merrick. Some time previous to 1910 Jack, who had a fine bearing, was a member of one of the famous Guards' regiments. He had been converted at "The Rink" (Regent Hall Corps, London) and his was a transformed life. He was commissioned as band colour sergeant, and with his military experience, bestowed much care on his beloved colours. I believe Jack was one of the first Salvationist flag sergeants to wear white gauntlets when carrying the flag.

During 1910, King Edward VII died, and the usual daily playing of one of the Guards' bands in the forecourt of Buckingham Palace was suspended. It was a great thrill when "The Rink" band was asked to play at the palace. At that time the band numbered well over forty players (I was on solo horn), and our marches to and from the hall on Sunday afternoons and evenings never failed to attract great crowds. We marched six or seven abreast (not like today when traffic conditions force us to march four abreast).

Interest on the Sunday when we played at the palace was intensified. With Jack Merrick proudly carrying the colours at the head of the parade, together with Bandmaster Twitchin and Sergeant-Major James (and the corps officers, Major and Mrs. F. Barrett) the full band made that memorable march to the palace.

I have forgotten all the pieces we played that day, but Queen Alexandra expressed herself afterwards as pleased and comforted by them. One was "Nearer my God to Thee." It can well be imagined the respect that incident brought to the Army in those days when the organization was not thought so highly of as it is today.

I was privileged, with my wife, to visit Regent Hall in 1960, when the hall was re-opened by General Kitching. Who should show us to our seats but Jack Merrick, still tall and soldierly after all those years, and now a corps usher! It was a happy meeting for Jack and me. The recent passing of Commissioner Barrett also recalled the happenings of that momentous Sunday, as he was there, too.

—Charlie Tatchell, Toronto

THE FIGHT AGAINST "FACS"

IT really seems as if the campaign to pin cancer of the lungs on to cigarette-smoking has registered at last. Not only have members of Parliament announced their renunciation of the habit, but several newspaper columnists are "on the non-smoking wagon," and it seems to give them a sense of release and triumph to talk about their struggles in their columns. One of them writes:

Half my co-workers have decided to stop. Gum and candy are at a premium throughout the TELEGRAM office, and those who haven't quit outright have changed to pipes. The cleaning staff, accustomed to sweeping away hundreds of the butts devoured by a cigarette-hungry bunch of reporters—are scratching their collective heads.

That writer says he has received a lot of suggestions for helping him out. One man wrote him to suck a prune stone, and sent two along to make sure he followed his advice! The columnist adds:

For the first time in my memory, a great many people are aware of the dangers of smoking. Most of them—the heavy smokers at least—want to do something about it. It may take a generation or two, but I'm convinced that some day the habit of cigarette-smoking will be frowned on by the government, the church and society in general. When that comes about, the habitual cigarette smoker will be as much an outcast as is the chronic drunk today.

All this must make grim reading for the tobacco growers, but would it not be logical for them to switch to other crops? With sugar prices forever going up, what about growing sugar beets? Parts of our land are favourable to this type of crop, and it might be as profitable as the "foul weed" we call tobacco.

Those who are "hooked" with the habit of smoking would do well to make it a matter of prayer, for it is definitely a moral issue. The Lord can take away the craving for nicotine just as well as He can destroy the taste for liquor. But God does not deliver a man of one thing—and that merely for the man's own convenience or health. He calls for a wholesale surrender of every particle of his consciousness to Him—a complete commitment of every phase of his nature, then He will come in and make a man clean, every whit.

(Continued from column 1)

society protested to the club, and it was assured such placards would not be used again.)

We can only close this rather defeatist write-up by repeating the closing words of the editorial in question, and substituting "Canada" for "Britain."

"Britain! Whom will you serve? Who is on the Lord's side? Christians in industry, Christians in sport, Christians in every walk of life, we challenge you! Judgment must begin at the House of God. What is it to be—God or Mammon? It cannot be both. May God grant that our response may be 'The Lord, He is God. Him only will we serve.'"

A HOLY-DAY NOT A HOLIDAY

By Rev. William Peacock, England

"Remember the Sabbath Day, to keep it holy." (Exodus 20:8.)

THE Hebrew word "Sabbath" means rest. As we read in Genesis, "God rested, and hallowed the seventh day." The Jewish law said that this day was always to be observed as a day of rest; no secular work was to be done; it was to be kept holy unto God. The Sabbath was kept by the Jews on the day we now call Saturday.

After the ascension of the Lord Jesus Christ, the disciples met on the first day of each week for prayer and praise. The Jewish Christians (as were the first disciples) kept both days, the first and the seventh, for a long time. When Gentile Christians entered the church, however, the keeping of the seventh day as holy was abandoned, and only the first day was celebrated as the "Lord's Day." Today we recognize that Sunday, the first day of the week, belongs to the Lord; it is His Day. Let us keep it so! "Remember the Sabbath day—the rest day—to keep it holy."

As the churchgoer makes his way to his place of worship on any Sunday, he may see men and women intent on pleasure or business and in various ways robbing God of His Day. Traffic throngs the road; men dig in their gardens and pick their fruits; queues form to see the "pictures" and crowds gather to watch games.

What about Christians?

The general disregard by the world of the "Lord's Day" is to be lamented. It carries on with its political meetings; it indulges in pleasures; it continues its business, often as though there were not six other days for these things. In many countries general elections on the Sabbath are the order of the day. These things ought not to be!

Yet ought we to expect better behaviour of a world which has rejected and crucified the Christ—and which would do so yet again? If it owns no real heart allegiance to Him, how can we look for its people to reverence His Day? The things of God inspire no warmth within their souls; the all-important is but trivial in their eyes.

But the neglect and the breaking of the Sabbath law by many a professing Christian is a spiritual catastrophe. There are professing Christians, members of our churches, who are able to find more time for secular and worldly pursuits than for the worship of God on His Day; who are wholly absorbed with material matters which impoverish the soul; who are absent from church with greater regularity than they are present.

You cannot break any one of God's commands and get away scot-free. You cannot break the Sabbath Day with impunity and not harm your immortal soul, and place your

eternity in danger. "A nation which neglects the Sabbath sinks into barbarism and ruin." If you are anxious for your land to decay, then go on desecrating Sunday and disregarding God's Word.

Worse Than Physical

A Christian's neglect of the Lord's Day will ultimately and inevitably result in famine in the soul. We all have seen horrible pictures of the victims of famine and disease, and we have shuddered at the thin, emaciated, deformed and shrunken bodies, little more than miserable "bundles" of skin and bones. Think then, of spiritual famine, a dearth in the soul, of a hunger and a thirst which cannot be satisfied save by eternal verities, which the poor misshapen soul was too busy to feed upon. Imagine your soul—your very self—so described as has been the body! "Your soul dieth not!" There are vast barren desert places in store for him who ignores or misuses the Sabbath Day. Beware of famine in the soul!

One day's rest in seven is essential, not only for spiritual or physical health, but for mental well-being too. Religion is indispensable to

mental health. The irreligion of many people (which is bound up so closely with what they do with their Sundays), is abnormal, and to this has been assigned the neurotic restlessness of the modern world. Our

WORDS OF LIFE

By Captain Bramwell Tillsley, Toronto

No. 28—PANTOKRATOR (Omnipotent)

HOW often have the words of "Unto the hills" been used to bolster our faith during periods of crisis. How comforting are such lines as: "Behold He sleepeth not; He slumbereth ne'er."

Of course, such lines do not adequately answer many of the questions that come to all of us. For example, why has God allowed such bloodshed in war during the past century? Why doesn't God step in and do something about the many obvious inequalities of life? Why should 10,000 innocent children die every day from lack of food, when we have more than enough in our own land? With the present threat of Communism, why does God appear to be powerless to do anything about it? Has God lost control?

Perhaps, instead of postulating what we think God should or should not do, then feeling frustrated when He doesn't act as we feel He should, we ought to turn to the Word of God and there discover God's position as related to the affairs of men. Of course I do not pretend to know the mind of God any more than anyone else, but a great sense of security comes to my own heart by an examination of the word in our present study.

Pantokrator means the One who controls all things; the Almighty One

whose power guides and directs all things. This word appears only ten times in the New Testament. In 2nd Corinthians 6:18 we find it in the form of an Old Testament quotation. The other nine references are all in the book of Revelation. (1:8; 4:8; 11:17; 15:3; 17:7, 14; 19:6, 15; 21:22). Thus, as far as the New Testament is concerned, it could almost be said that this title for God is peculiar to the Revelation.

This book was written when the Church was facing severe persecution. For many Christians it meant they must either publicly deny their Lord, or suffer for their faith, which for some meant death (13:15; 6:9). Yet at such a time as this, John refers to God as *pantokrator*—the One who holds all things in the grip of His hand. It didn't occur to John that God had lost His grip on things. Thank God for the assurance of His word—evil may seem to triumph, but always the last word is with God.

Yes, the Word promises us that in the last days there shall be "wars and rumours of wars: nation shall rise against nation and kingdom against kingdom." It will surely appear that God has lost control. Let us then sing with the redeemed: "Alleluia: for the Lord God omnipotent (*pantokrator*) REIGN-ETH."

"YE ARE NOT UNDER LAW, BUT UNDER GRACE!" ROM 6:14

THE DIVINE PURPOSE

THE BOOK OF THE DISPENSATIONS

THE DISPENSATION OF SINAI LAW	THE DISPENSATION OF GRACE Sion
Dealing with ISRAEL, God's earthly people.	Dealing with the CHURCH, God's heavenly people.
The Seventh day of the week, of the Sabbath, commemorating a finished creation, was made the seal of Israel's separation from all nations.	The First day of the week, or the Lord's Day, celebrating a finished redemption, became the symbol of the church's heavenly privileges.
A day of absolute bodily rest.	A day of spiritual activity.
A day of legal restrictions.	A day of voluntary worship.
Physical labor punished by death.	Spiritual labor a proof of life.
Prescribed the principle of one day's rest in seven.	Perpetuates the principle of one day's rest in seven.
Established in a covenant of works.	Grew up in a covenant of grace.
"He taketh away the first,"	that He may establish the second."

Note: It is passing strange, if the Spirit of God intended to make the Jewish Sabbath binding upon Gentile Christians, that no mention is made of it in that epochal 15th chapter of Acts, where the status of believers from among the Gentiles was finally settled.

"LET NO MAN THEREFORE JUDGE YOU—IN RESPECT OF THE SABBATH"

asylums, prisons and reformatory homes are full, because our churches are nearly empty; and until men get back to God in Christ, until they use Sunday in the right way, these institutions will remain full to overflowing. Almost every mental and physical disease and disorder to which the human frame is heir has its roots in the spirit of man. Spiritual and physical and mental health are much more closely aligned than most people have realized.

The Christian who is not too particular about his observance of Sunday is setting a bad example to his fellow-men, who are constantly watching him and his activities.

Rewards For Keeping Sabbath

Sunday should be a day that is different, one set apart for worship and adoration of the Holy God, and the preaching of His glorious Gospel. The lonely exile on Patmos testified that he was "in the Spirit on the Lord's Day," and because of that, God showed him visions which he was able to see. Only if we are "in the Spirit" shall we see, hear and know the spiritual things which our souls are needing.

The enemies of the Christian Sabbath, who would steal it for their own selfish ends and ambitions, think such a day to be one of gloom. How mistaken they really are! It was never intended to be such a day. Rather it is one of supreme joy and radiant light. The book of Genesis informs us that it was the Sabbath, the first great day of creation's week that "God said, Let there be light; and there was light." On that day "light first had its birth." Simple yet sublime language!

Every "earthly Sabbath" is a commemoration of the Easter Day; it is the Lord's Resurrection Day! Christ arose; He lives forevermore! Rejoice in that glorious fact every Sunday!

(Continued on page 15)

A More Efficient Kitchen

SOME PRACTICAL TIPS FOR THE HARRIED HOUSEWIFE



WHO would believe the average housewife walks 1,825 miles a year—just in her kitchen!

In a recently concluded experiment, an Iowa housewife strapped a pedometer to her ankle and wore it for a week while going about her kitchen chores. Her daily average in that span: five miles.

This discovery led to changes—and improvements. After rearrangements, the midwestern “unhappy wanderer” reduced her hiking to two-and-a-half miles a day. What’s more, she also saved an hour a day!

Cut Work in Half

Can you cut your kitchen work in half? Perhaps not. But chances are you can reduce your pre-meal effort considerably by following these twelve tips, compiled by home economics researchers for the Lily-Tulip Cup Corporation.

1. Group your equipment. You’ll save steps and confusion, and thereby save time, by arranging kitchen equipment around three work stations: preparation centre, cooking centre, and clean-up centre. It is important that major equipment be fairly close together, especially sink and range (the greatest number of trips are made between them). A work surface next to your refrigerator, on the side where the door opens, will also save you steps.

2. Use quick-to-prepare foods. Plan to make full use of the many mixes and semi-prepared, canned, and quick-frozen foods on the market. Most of them lose little or nothing in flavour and can be used in scores of delicious dishes, saving you hours in preparation time.

3. Sit down while you work. Home economists at West Virginia University have found that sitting takes only a third as much energy as standing! You may think you work more quickly when standing, but in the long run you’ll save time by sitting, since you’ll maintain your highest efficiency level longer. If you keep a tall stool handy, you can sit while washing the dishes or ironing. But the stool-at-counter arrangement found in many kitchens is not the most comfortable one. It is better to have a work surface twenty-five to twenty-six and a half inches from the floor, so that you can sit on a regular kitchen chair.

4. Use open cupboards. Admittedly, closed cupboards look neat

and are dust-free. But for saving minutes in the housekeeping day, open shelves and hooks for utensils are a better choice. Also, a wall pegboard for your most frequently used cookware saves bending and stooping.

5. Increase shelf capacity. You’ll save time by installing these inexpensive devices: glide-away racks for glass tumblers; vertical racks for dishes; racks attached to the underside of shelves, from which cups can be hung; and lazy-susan revolving shelves to keep spices and other seasoning easily accessible.

6. Save work with paper. Use paper towels for cleaning greasy pots, garbage pails, range, and woodwork. Roll bread crumbs on waxed paper and sift flour and sugar onto paper plates to avoid a heavy clean-up job. Line cake pans with paper

to ease both removal and scrubbing. For an important “modern” touch, add a paper-cup dispenser: it’s amazing how many glasses you’ll be spared the bother of washing. Make cake-topping simple by cutting the tip off a cone cup and squeezing whipped cream or light frosting through gently. Jello and puddings can be made, chilled and served in four-ounce food cups.

7. Double up on tasks. Cook two meals at once. Let dishes soak in hot water and detergent while you make the beds or vacuum the rug. Bake your cake right after breakfast, so you can tackle both the breakfast dishes and the mixing bowls while the cake is in oven.

8. Invest in double-duty utensils. A liquifier blends sandwich spreads and salad dressings, crumbles crackers without muss, speedily

shreds vegetables and fruits, mixes cool drinks. The multi-purpose rubber scraper pushes batter down the sides of the mixing bowl, folds in egg whites, slicks off dirty plates before you soak them.

9. Buy an inexpensive timer. It shuts off appliances automatically. Why should you have to watch and wait?

10. Make full use of your freezer. A freezer greatly reduces the number of marketing trips necessary in the course of a year (the average housewife markets four times a week). It also makes possible the preparation of large quantities of food for future use, thus saving time and work on crowded days.

11. Clean as you go. People who get out of the kitchen faster are those who clean up as they go. Form the habit of wiping up spilled food immediately, rinsing the egg beater as soon as it is used, etc. And here’s a further tip: wipe up small spills and splashes on waxed linoleum with a cloth containing milk. The milk will shine—and won’t take off the wax.

12. Boost your morale with colour. At John Hopkins University, experimenters found that colour has a great effect on your efficiency. “Cool” colours such as violet, blue and green, have the power to calm the mind, quiet the body and reduce muscular tension. If you feel “under pressure” in your kitchen, choose a “cool” colour for the walls. “Warm” colours such as yellow, orange and red tend to stimulate you. They pep you up, help you overcome moods of depression, and are the colours for you if you find it hard to get started with kitchen chores.

Logic, application of some, or all, of the foregoing principles, and a slight boost of morale now and then can do wonders to your kitchen work—like a dash of just the right condiment to your casserole.

VALUES

*I STOOD beside the busy road,
And watched the world rush madly on.
There seemed no moment here to lose,
A struggling, tearing, frenzied throng,
All chasing wealth or power or fame—
The very air seemed heavy with the toils of men.*

*There was no time to see the sky's rare light,
No time to look into another's eyes,
No time to pass a kindly word, or hear God's voice,
No time!*

*I stood within a humble home,
And saw a thousand tasks await a mother's busy hands:
Dusting and scrubbing, ironing and mending there
All needed this poor harassed woman's care.*

*But one small child cried out in his distress,
And instantly her hands dropped tasks hardly begun,
Her arms enwrapped her little weeping son.
Minute on minute of her day seemed lost,
But softly her words—unhurried—soothed the lad;
And gently, her cheek 'gainst his, her work forgot,
She comforted his sad heart, and proved again
That love has time to spare, and without end.*

Helen Brett.

ONLY A FILLER?

ARE you disheartened because your service for the cause of Christ is not as far reaching and important as you wish it could be? In spite of your best efforts you never seem to get out of your tiny corner or make more than a small contribution. On taking stock of yourself you find you have only a retiring personality, no musical ability, no particular talent. In addition to that, it may be you are overburdened with home duties; perhaps you have a chronic illness or even a severe physical handicap which hinders you from accomplishing great things for the Kingdom of God.

As you leaf through this issue of *The War Cry* you will notice first of all the prominently featured, well-illustrated long articles and stories. These can be compared to the outstanding people who are in the limelight, doing much for the spreading of the gospel. Now look for the small articles, sometimes only one sentence or one paragraph presenting one truth or facet of Christian living. They are called fillers because they fill in between the longer and seemingly more important contributions. These short pieces are like

people of less capabilities and opportunities.

Imagine you have pasted a piece of white paper over each of these fillers. Now looking through *The War Cry* each blank place represents something missing, a waste of space, a lost opportunity. Just so, even in your small capacity, unless you make that contribution, though it may seem small in your sight, someone will be denied a blessing.

One overburdened mother courageously renewed her faith when God spoke to her through such a filler which pointed out the simple message that everyone can be a missionary right where he is. Now instead of dissipating her energy by fretful yearning she joyfully realizes the Lord has commissioned her to be a missionary to her four small children and to the agnostic father-in-law who shares her home.

“You, too, can serve” was the gist of another filler read to a bed-ridden middle-aged woman whose whole body had been painfully rigid because of arthritis for eighteen years. This Christian invalid thought she could best serve her Master by being patient under affliction. Now through that small filler she re-

ceived the glorious vision of the ministry of prayer. A year later she said, “How good God is to give me the responsibility of holding up in prayer those who are active in His work. With over 500 names and causes on my prayer list the days aren’t long enough for me to get my prayer work done.”

Some years ago I talked with a polio victim, a young man on a college campus, going to classes in his wheel chair. He had read a filler, “With God’s help you can do it.”

What if writers of these small articles had thought their message too simple and unimportant to write and mail? You can see what a difference one small filler made in the lives of the three cases cited.

You may not be capable of a “long article” in the magazine of your life, but though handicapped with limited time and capabilities you can be a “filler” under God to change and bless many lives.

Small seeds grow to an abundant harvest. Your every Christ-centred effort, though insignificant in your own eyes, can be blessed of our Saviour as was the little boy’s lunch of long ago.—By Mabel Langehough

Of Interest To Musicians

HE STARRED WITH LEIDZEN

A SALVATIONIST musician of considerable distinction and who is held in much affection in America has retired from employment at the U.S.A. Eastern Territorial Headquarters in New York. He is Joseph Toft, son of the renowned Commissioner James Toft who pioneered work in the U.S.A. among Scandinavian peoples, and who was closely associated with Commissioner Richard Holz, father of Brigadier Holz, the New York Staff Bandmaster.

A most colourful personality, Joseph Toft distinguished himself as a conductor, violinist, vocalist and teacher. He served for two periods in the New York Staff Band, first as flugel horn player and later as tympanist.

For eight years he was in charge of the Army's New York metropolitan music programme, and hundreds of bandmen in the New York area owe their solid start to his keen training and perception. During this period he served as one of the conductors at the Star Lake Music Camp, where his unique methods and devotion to the youngsters earned him the affectionate title of "Poppa Joe." His wife (Gertrude—or "Mama Joe"), of whom he was bereaved last year, served as camp nurse.

Joseph Toft's love for the children of the Kallman Home, Brooklyn, was inspiring. He trained a brass band consisting of orphan children and led it to great achievements, presenting it in most successful concerts at Brooklyn Academy of Music and New York's Carnegie Hall. His work in the professional music world was impressive. He founded the Northern Orchestral Society, a symphony orchestra composed of 125 members of Scandinavian extraction, and was its conductor for thirteen years. In 1937 this orchestra played at the sixtieth anniversary of the founding of Salvation Army work among Scandinavian peoples in a festival at the Brooklyn Academy of Music.

Concert Violinist

At this time he was also the conductor of the Runeberg Chorus, a professional choral group which enjoyed much success, and was featured during New York's World Fair. \$50,000 was raised for Finnish War Relief in a series of concerts.

In his early years he enjoyed a reputation as a concert violinist and in the 1920s his recitals, with the late Erik Leidzén as his accompanist, were most popular. Each year the climax to the series of appearances was attained by a recital at Carnegie Hall; the Swedish Sonata for violin and piano was written by Erik Leidzén for their last appearance at the hall.

As an Army bandmaster, Joseph Toft always insisted on high standards of personal conduct as well as musical efficiency. He served as bandmaster at Jamestown, New York, and New York Central Citadel

Corps, retiring from that position in 1956.

At the memorable Swedish Congresses at Worcester, Massachusetts, and in New York, Bandmaster Toft's conducting of the united band was always inspiring. His dramatic gestures and handsome appearance were almost part of the joyous congress scene. For the past twelve years he has served as librarian of the New York Temple Chorus. He plans to spend his years of retirement in Sweden.

THE COUNTERFEIT NOTE

WE have all been deceived more than once—but bees—can you deceive them? That's what the notice suggested, anyway. It was part of a counter display of artificial flowers and it read, "So real that even the bees are deceived!" This is no reflection on the makers of artificial flowers, which are skilfully and beautifully made, and more than once I have been deceived into thinking they were real—but bees!

However, after thinking it over, I have the feeling that this rather slick advertisement was not intended to be taken at its face value: rather was it a tribute to the skill of the makers of the artificial flowers—a skill that could not be denied.

A deliberate attempt to deceive someone is, of course, quite wrong.

Isn't it strange, though, that quite often the deceiver comes "unstuck?"

I remember reading of a father whose highest ambition for his daughter was that she should become a trombone soloist. Just why, I don't recall. The very real snag was—she couldn't blow a note on the trombone! All her efforts brought no success. But her father was not so easily defeated. What follows certainly sounds a bit fantastic, but one can only assume that the father was a man of money and influence.

A piece of music was scored out for orchestra, grand organ and trombone. The last named instrument had but one note only to play—and that was a prolonged one at the end of a section of the music.

Organs, as you may know, have various stops that can imitate or reproduce certain sounds. This grand organ had a "trombone stop." The dotting father arranged with—perhaps bribed—would be the better word—both conductor and organist that when this trombone solo note was reached, his daughter would rise, bring the trombone into a playing position, push out the slide and make it appear she was actually blowing the note. At the same moment the organist would pull out the "trombone stop."

The great moment arrived. The conductor's baton gave the cue to both organist and the girl with the trombone. Seemingly, from the bell of the instrument came the desired note—clear and sustained. The audience was completely deceived. Father's ambition had been realized.

The conductor slowly moved his left hand to indicate that the note was nearing its climax and end. The

girl kept her eye on the organist, for she was to take the trombone from her lips at the precise moment he nodded: this being the signal that he was pushing in the stop. But she waited in vain. The organist was having trouble with the stop. It had unaccountably jammed!

He pushed and pulled. Nothing moved—except the note, which continued, clear and sustained! The stop was out—to stop!

The girl stood as long as she dared. Then, confused and embarrassed, she lowered the instrument and took her seat, her head bowed in shame. Her deception had been revealed.

Old John Bunyan, in "Pilgrim's Progress," has Christian thus sum up the character of a man named Talkative: "Religion hath no place in his heart or house or conversation," (which in those days stood also for "manner of living"). "All he hath lieth in his tongue." He was a deceiver, as is obvious.

It is pretty awful to deceive others, but what about those who deceive themselves? That can be deadly dangerous. John, in his First Epistle, put it rather bluntly: "If we say we have no sin, we deceive ourselves, and the truth is not in us."

Fortunately, he went on to write, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—The Musician, London

WANTED

Young couple to assist in active corps, and be responsible for youth work. Good salary and apartment provided. For information write: Captain William Pacey, 3 North Street, Auburn, New York.

MANITOBA MUSIC CAMP

Mr. and Mrs. B. Barlow, of Winnipeg Citadel, were proud and happy parents when, at the end of the Sunday afternoon programme at Manitoba Music Camp, at Sandy Hook, Bandmaster F. Merrett, Musical Director of the camp, announced that David Barlow had been declared honour student. (His older brother, Bill, was recipient of this same award several years ago.) David's name will be engraved on the trophy which will then be displayed at the corps. He will receive an engraved trophy to keep and will have the privilege of attending the Minneapolis Music Camp next year on a scholarship presented by the Kiwanis Club of Winnipeg.

Bandmaster B. Allington, guest conductor from Montreal, spoke highly of the standard set by David, particularly in the solo competition, as he presented the honour award.

The Divisional Youth Secretary, Captain W. Kerr, acted as the chairman for this programme, which included items by the beginners band, led by Bandsman D. Simpson, of Brandon; the "C" band, led by Bandsman R. Kerr, of Winnipeg Citadel; the "B" band and faculty band, led by Bandmaster Allington, and the vocal group, led by Mrs. Captain D. Hollingworth. Winners of the solo

PARTICIPANTS at music camp at Sandy Hook, Man., pose for photo. Left to right are Bandmaster B. Allington, David Barlow (honour student), Bandmaster F. Merrett and Captain W. Kerr.



competitions played their selections and received the deserved approval of the over-flow crowd which travelled to Sandy Hook for the occasion. Guest adjudicators for the competition, which had taken place on the Saturday evening, were Olga Irwin and Sydney Jones.

The students, plus the faculty and staff of the camp, joined in a stirring rendition of "The Cross and the Colours" led by Bandmaster Allington. As the time came for camp to break up, there were expressions on all sides of the enjoyable and profitable times which had been spent.

Perhaps a highlight in the memory of all will be the late-evening Galilean service, organized by Mrs. W. Dinsdale and Captain D. Hammond, of Brandon. The campers gathered on the shore of Lake Win-

nipeg and listened as the senior Bible class, seated along the edge of the pier, and several members of the camp staff, in two rowboats, presented suitable music and Scripture readings, climaxed by a forceful message by Captain D. Moore, of Elmwood Corps. The whole scene was silhouetted by a floating bonfire, anchored off-shore.

On the Sunday morning there was a spirit of expectancy evident as Captain W. Kerr concluded his challenging message and invited the young people to come forward. A younger member of the faculty stepped out spontaneously to rededicate his life, and his courage was rewarded with a wonderful outpouring of the Holy Spirit as over a dozen others quickly followed.

LEADERS, instructors and students who attended the Manitoba Divisional Music Camp conducted at Sandy Hook.





A Popular Pastime

THE POSSIBLE ORIGIN AND THE VALUE OF THE SPORT OF BOWLING

THE chief held a good luck charm, the magician held a big rock, and everyone else held his breath. In a moment the whole tribe would know whether the gods were going to be good.

The magician wound up his throwing arm and the big rock went rolling toward the ten sheep bones that had been planted upright in the earth. The rock crashed home. The bones all toppled.

Men jumped up and down, shouting and clapping their hands. Mothers hugged their babies and young warriors hugged their betrothed. The toppled bones meant that the gods would bestow many favours.

Superstitious Origin

That, students of ancient history tell us, is how the game of bowling began. If men hadn't been anxious to learn the will of the gods, bowling would never have become a sport.

And although only a few fanatical fans still insist that there are gods who bestow special favours on good bowlers, psychologists do say that many bowlers today are participating in the sport for almost the same reason that men did at the dawn of history.

Where else but in a bowling centre, the psychologists ask, can you stack all your troubles so neatly and then knock them to limbo with one sweep? Doesn't the crash of falling pins give you almost the same kind of satisfaction that men once got from watching those sheep bones go tumbling?

It does, the psychologists insist. And, as if to prove their point, one housewife recently gave this statement to a reporter out to discover why people bowl:

"All day long I worry. Will my husband's shirts get back from the laundry in time? What shall I cook for dinner tonight? Why aren't the kids doing better in school? Things like that. They may not sound important to you, but by the end of the day they have me shaking.

"Well, I go bowling twice a week. When I let that ball go sailing toward the pins and see them go fly-

ing, I somehow feel a lot better."

The same reporter got this candid answer from a stenographer on a company league team.

"Why do I bowl? There are lots of attractive men at the bowling lanes. It's a good way to meet people."

Why do you bowl?

The noted medical authority Dr. Morris Fishbein, former editor of the *Journal of the American Medical Association*, says that chances are you're doing it to relieve tensions.

The doctor says that to busy homemakers, for example, "Bowling offers a relief from stresses because it is a competition." Other doctors, along with Dr. Fishbein, agree that bowling provides excellent body conditioning exercise that can help to tone up flabby "office muscles" and flatten out waistlines without causing the undue exertion and strain that accompanies other sports.

Regain Confidence

Bowling helps to bring shy people out of their shells, Dr. Fishbein adds. He says that many people who lack confidence in their day-to-day dealings with others regain it when they display their skill on the bowling lanes. Bowling has become much more scientific since the fast-working pinspotter replaced the pinboy

SLIPS and falls are the top problem for anyone concerned with accident prevention. Slips and falls are responsible for many hours and days of lost time and often result in fatalities or permanent disabilities.

The best way to make a place safe to work is to make sure that housekeeping is good, with a place for everything and everything in its place.

Our feet seem to get us into the most trouble, and we don't mean by taking us where we shouldn't go. How often have you tripped on a slightly uneven spot in an ordinary sidewalk and looked around to see a variation of a quarter of an inch in the surface?

All holes, cracks, and other imperfections in floor should be remedied whenever possible, also remember that tools or other objects

placed on the floor can easily cause a fall.

How else can floors cause slips and falls? Well, the surface, regardless of whether it's concrete, wood, metal, linoleum, wood block, black top, or any other material, can deteriorate.

Of course, keeping these surfaces in shape is a maintenance problem, but it's the job of each one of us to report defects. Water, grease, and oil should be cleaned up immediately. Either use an anti-slip preparation, or give the area a good scrubbing. Scrap and waste material should never be permitted to clutter the floors.

Often one of the major causes of falls is our footwear. Shoes in poor repair or shoes not meant to be worn for work cause fatigue, and fatigue is an accident maker. We all know there are shoes especially designed for various types of work, and that it's a good idea to wear safety shoes to protect our toes from falling objects.

Stairways should be kept free from foreign matter, and nothing should be stored on them. Report treads that need repair, and be sure to use the handrails when ascending stairways.

Incidentally, don't forget about the hazard created by ice and snow on walks and stairs in the winter.

If we are all safety minded and on the alert to report hazards, we'll be able to eliminate most slips and falls. One last word: Try to set a good example—safety is contagious.

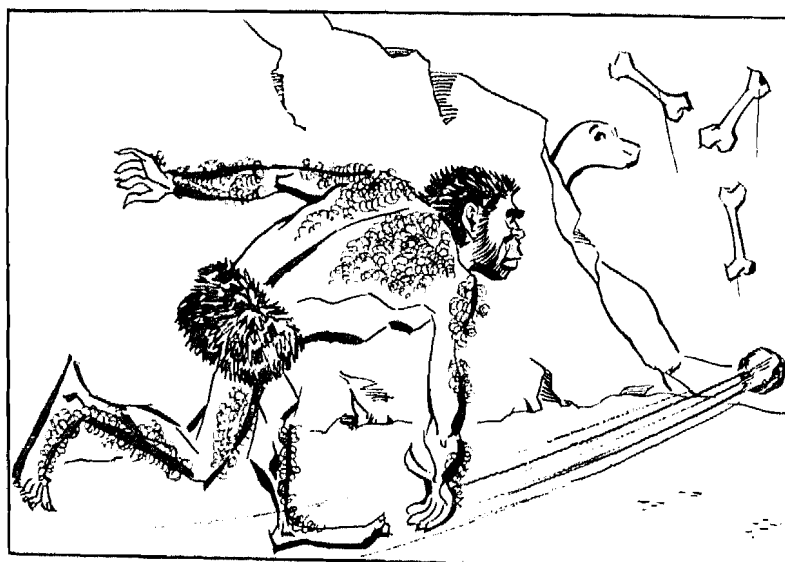
Flower Language

FLOWERS have a language all their own. They speak through their beauty and scents. Nations have flowers for national emblems and provinces have their official favourites.

Parents give their children flower names—Lily, Rose, Violet. We are told that flowers and plants are mentioned in the Bible 650 times. The most eloquent writers call on flowers to help them express themselves.

The Society of American Florists lists the flowers and plants to which poetry, tradition or usage have attached particular meanings. There is no really authoritative list, but here are some of them:

Anemone—Anticipation, frailty.
 Apple blossom—Admiration.
 Bay—Poet's crown.
 Buttercup—Wealth.
 Calla—Magnificent beauty, pride.
 Camellia, White—Innate worth.
 Candytuft—Indifference.
 Cardinal flower—Distinction.
 Cornflower—Delicacy.
 Cowslip—Youthful beauty.
 Cyclamen—Diffidence.
 Daisy—Simplicity, innocence.
 Dandelion—Coquetry.
 Fern—Sincerity.
 Fir tree—Time.
 Forget-me-not—True love.
 Geranium—Gentility.
 Goldenrod—Encouragement.
 Heather—Loneliness.
 Heliotrope—Devotion.
 Hollyhock—Ambition.
 Honeysuckle—Friendship.
 Ivy—Trustfulness.
 Laurel—Fame.
 Lilac—Fastidiousness.
 Myrtle—Beauty's crown, wedded bliss.
 Narcissus—Vanity.
 Oak leaf—Patriotism, hospitality.
 Olive branch—Peace.
 Orange blossom—Marriage.
 Palm leaf—Victory.
 Pansy—Thoughts.
 Peony—Indignation.
 Poppy, White—Oblivion.
 Primrose—Early youth.
 Rose—Love.
 Rosemary—Remembrance.
 Shamrock—Loyalty.
 Snowdrop—Friend in need.
 Sweet William—Gallantry.
 Violet—Modesty.



GUARDING OUR NORTHERN FRONTIER

The Editor Describes A Visit To Security Installations

DO any of my readers know anything about the "teen-towns," with their mayors, town councils and school boards, clubs and other recreational facilities in our Canadian air force and military camps? I confess I didn't—until the other day, nor about the fantastic arrangements made to defend our land from hostile action from the air.

The improvement in my education began when the phone in my office rang, and a quiet voice asked if I'd like to go along with other editors of Christian papers to visit some of these camps and installations. Who was I to turn down such a gracious offer? I got the necessary permission, and, at 10 o'clock of a sunny Monday morning, stepped off a car at Downsview Airport, Toronto.

There my suitcase was checked. I met the other members of the party—including Flight Lieut. Trev. Collins, the P.R. man who was responsible for the tour, and Command Chaplain Wing Commander W. ("Bill") Rodger, who was accompanying the trip, and who gave a fatherly interest to us all. The editors of *The Observer*, *The Presbyterian Record*, *The Evangelical Baptist* were on hand, as were Professor G. Gifford, of McGill, and a representative of the *Montreal Gazette*—the only secular newspaper represented.

We boarded a Dakota plane—the personal craft of an air vice marshal (who was not using it at the moment). A tall, courteous Englishman introduced himself as the pilot, and stood in the aisle telling us what time we'd get to North Bay

and what altitude we'd reach, etc. "There will be some slight turbulence near ground level," he said "but on the whole we expect good flying weather."

We fastened our seat-belts, the plane taxied up the runway, the engines began to roar like a thousand cyclones let loose, and soon the green fields were below us, and the houses and cars assumed doll-like proportions. The pilot invited me to sit in the co-pilot's seat in the nose of the plane, and it was quite an experience to put on the headphones and ask questions, while the pilot answered them through the phone—the noise making that method of talking necessary. I looked at the maze of dials on the dashboard, and wondered how he could sort them out one from another. The pilot showed me how slightly he had to turn the steering wheel to bank the plane—just a touch and one side of the plane dipped, then the other. I visualized what would happen if that little wheel turned violently.

Soon Lake Nipissing gleamed bluely below us, and we landed at the North Bay R.C.A.F. camp, piled our bags into a waiting vehicle, and rolled between rows of neat buildings till we came to rest at the officers' mess. We were welcomed by the local padre, Flight Lieutenant W. J. F. H. Lord. There, in a downstairs lounge, we were briefed by the C.O. on the purpose of the visit, and invited to lunch.

"Something like the Town and Country," I remarked to a fellow-editor, as we helped ourselves to

a variety of salads—fining a long table, and carried our plate to another table, laid with a snowy cloth. Waitresses showed us a menu, and we gave our orders. It was a large, bright room, the only decoration being crossed flags—the blue ensign of the R.C.A.F. and the Union Jack, while a picture of the Queen hung between. Our party sat together at one table; at other tables blue-clad officers came and went. We noticed two officers stroll in, clad in violent orange, over-all type uniforms. "They're Voodoo pilots," volunteered Padre Lord, "and they wear those fluorescent suits so as to be easily spotted if they land in the bush. They're on duty twenty-four hours of the day—in shifts, of course."

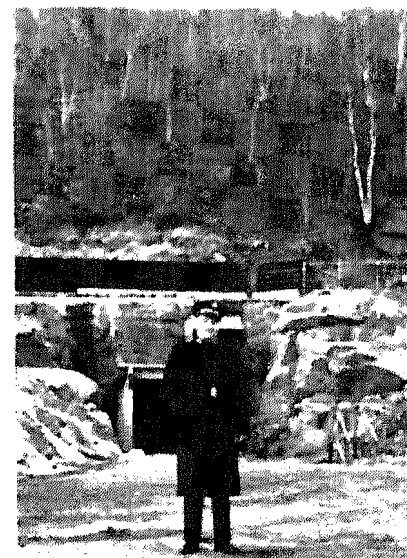
That was the first intimation of the vigilance of our airforce—an integral part of NORAD—the northern defence system, that starts at the Dew Line—way up in the Arctic, is continued in the Mid-Canada Line—one that runs just about halfway down the map of Canada, and the Pinetree Line, the third which roughly parallels the border between Canada and the States, then—from the Soo, continues across to Labrador.

Underground "Brain"

After lunch, we piled into a R.C.A.F. bus, and drove to the famous "SAGE" installation. A granite hill not far from the camp was chosen for this underground nerve-centre, where, we learned, information from the radars on the lines previously mentioned is calibrated by an army of computer machines, and acted upon instantaneously. Reaching the mouth of a tunnel the vehicle only paused long enough to pass the barrier—a kind of swing gate—and we entered the semi-darkness, the road leading steadily downwards.

For nearly a mile we descended, then left the bus and entered a building. The construction of this rectangular edifice is interesting; it is almost like a cashbox safe—the building itself does not touch the sides or top of the huge cave—it is separate, and the rock itself is kept from caving in by being enmeshed in strong wire netting, bolted to the rock by a special process. The netting is sprayed with cement to strengthen it.

We found ourselves in a veritable office building (it could have been on Bay Street) with gleaming lino passages, offices, where stylish stenographers typed away on late-model machines, and where executives sat at polished desks. Into a perfect little auditorium we went, and seated, we were welcomed by the C.O. who took a pointer, stood in front of a screen, and explained the function of SAGE ("Semi-automatic ground environment") saying that while the computers did most



THE WRITER standing near the entrance to the underground "brain" ("SAGE") that controls the installations on the "DEW LINE."

of the calibrating, the operation was not a hundred percent automatic—the human element entered into it, of course, for decisions, etc.

Next, we went into a room with a very high ceiling, made necessary by the presence of huge glass screens, composed of faint maps of the Hudson Bay regions, showing the three lines of defence—screens which magnify the blips on the smaller radar scopes and which indicate the presence of hostile (or any) aircraft. Thus, all the personnel in the room could see at a glance just what was happening. Stacks of computers stood about the room, their rows of red lights blinking on and off bewilderingly. The small radar screens were just as active. Little blobs of light swirled madly around and around, and strange patterns came and went. We actually traced a plane moving. The little dot of light moved slowly on the screen, but we knew it was tracing a swift-moving Voodoo somewhere up there.

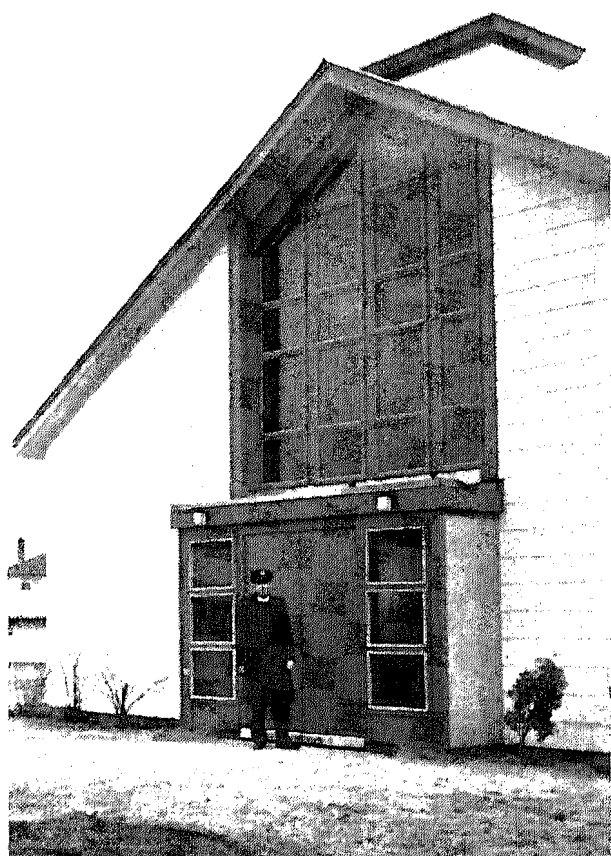
At The Push of a Button

For two hours we followed our courteous, obliging air commander as he led us along corridors, through heavy doors, up steep iron staircases, along cat-walks, and among massive machinery, explaining as he went, and answering innumerable questions. Yes, he told us, at the push of a button—in response to the information ingeniously provided by the maze of mechanical brains, he could send a Bomarc or a Voodoo against a manned bomber. He told us that the building cost seventeen million dollars, and the computers (provided by the U.S.A.) thirty-six million.

The installation is by no means complete. In the meantime, an army of Bell Telephone or Western Electric employees work unceasingly threading the thousands of wires from the machines into their complicated pattern.

It was a weary party that climbed aboard the bus again at the close, and yet a group who talked excitedly as the vehicle trundled back to camp about the mechanical marvel that stood so silent, yet with cold efficiency, to assess the threat from the sky, and just as coldly, pass on to man the information of what type of craft assailed and what type of weapon could handle the threat.

(To be continued)



WHERE
SERVICEMEN'S
SPIRITUAL
NEEDS
ARE MET

PADRE W. LORD standing in front of the fine church building provided for the use of the personnel of the North Bay R.C.A.F. camp.

MIDSUMMER day 1946, was a significant occasion for Norway's social welfare because, on that day, the first "open prison" began its task in a beautiful setting under the auspices of The Salvation Army. Perhaps it is not surprising that it was a prisoner who had the first idea for such an institution.

In 1929 a law was passed which freed all prisoners who had served their time but were still under supervision. The edict was humane enough but many of these men had nowhere to go and were soon back in prison, worse off than before.

In 1938 Brigadier M. Fagerlie was given responsibility for Army prison work in Norway. He was an officer with a great interest in social problems and deep knowledge of people. The prisoners loved him and had complete confidence in him. One day while visiting one of the Oslo prisons the Brigadier entered the cell of a man who was soon to be released but had to remain under supervision. The man was depressed and the Brigadier, who had already made a number of appeals on his behalf, said, "I think we shall find a place for you in the country!"

"A place in the country!" repeated the man in despair, "I've tried that before, and see what's become of it!" He thought for a while then continued, "Well, maybe a Christian farmer would help me. That would be the only way. There ought to be somewhere a door of hope for me, too."

This outburst took hold of the Brigadier. He could not get rid of the thought, "a door of hope, a Christian farmer." Of course, there were Christian farmers, but not many of them who would undertake the supervision of a released prisoner. In a flash the thought came to him: Why can't The Salvation Army itself be a Christian farmer?

Brigadier Fagerlie did not let the grass grow under his feet. He had 35,000 pamphlets printed, quoting many Norwegian authorities who supported the idea of a home for released prisoners remaining under supervision. The pamphlets were distributed all over the country, and, as a result, groups came into being to work for the realization of the plan.

By June 1, 1946, "The Christian Farmer" had bought a property about six miles from Oslo which at its dedication was given the name used by the despairing prisoner, "The Door of Hope." It was Commissioner T. I. Ogrim, then Terri-

IT WAS A PRISONER'S IDEA

Fascinating Story Of Norway's First Open Prison



The men live and work in a lovely setting

torial Commander in Norway, who performed the dedication in the presence of representatives from the Prison Department and many Church and State authorities.

The two men who from the beginning put their stamp on "The Door of Hope" were Brigadier Fagerlie and the first manager, Brigadier J. Overby. At the opening ceremony it was said about Brigadier Fagerlie that he has been "the soul on fire and the driving force of the undertaking; he had the initiative, courage and faith necessary for such a task." "The Door of Hope" is a permanent and worthy memorial to the man who in his work on behalf of prisoners reached his best as a man and a Christian.

Concerning the first manager of "The Door of Hope," Brigadier Overby, one can say without hesitation that the seven years he was in charge of the home have laid the foundation and given the tone for the future. He was respected by the men and secured for "The Door of Hope" a good reputation among prisoners, the authorities and the public. Both these men have in recognition received the King's Gold Medal of Merit.

The many able managers that followed have been wise enough to continue on the original lines, and as a result the institution has enjoyed increasing respect and has proved its right for existence. This

is best proved by the testimonies of the inmates. After two years at the institution a man wrote to the authorities: "The stay at 'The Door of Hope' has helped me, relations with my family have been changed and this has given me new faith that I will be able to stand fast in future stresses."

A third just before leaving said: "I have lived here in beautiful surroundings both indoors and outdoors, there has been enough good food, and I had a lovely room. I have also heard every day the Word of God, and this is not the least..."

Since the opening, about 400 men have stayed at "The Door of Hope" for longer or shorter periods. It is the Prison Department, in consultation with The Salvation Army, which decides who shall be admitted. Criminals of all types except pyromaniacs (fire raisers), can seek admission. After a year's or eighteen months' stay the men can apply for release on trial. When he has completed three months, a man can apply for leave of absence, and then have it once a month. The regulations for the home are issued by the Prison Department.

Manager Major J. Holand says: "At 'The Door of Hope' we accommodate twenty-four men; it has been found that it is best to have men of different ages together. Asked about difficulties of management, I would say that taking into consideration the background of these men there

are hardly any difficulties. In three years only three times has there been need for authority to interfere, and each time the reason has been alcohol.

"Mutual confidence is the basis of this work," continues the Major. "There are no locked doors. Our doors are not made to be locked."

"Are you not afraid of what may happen?"

"No," replies the Major. "I have no reason to fear anything or anybody here."

While none at "The Door of Hope" wants anybody to stay there for a long time, one gets the impression that both the Major and his wife look after these men gladly. "Of course, we are glad when a man can leave us before his time," says the Major. "We began 1960 with twenty men. Of these, sixteen left on trial, two were transferred to another institution and two ran away. In 1961 ten were discharged. Those who ran away returned asking for admission." The Major smiles a broad smile.

"The Christian Farmer" is versatile. There are all kinds of work for the men. As there are seventy-five acres of fields and 100 of forests, farming and forestry are the main occupations. Twenty-two cows, two horses, pigs and 400 chickens need attention too.

There is also work provided for carpenters, painters, tailors, shoemakers and saddlers. As free-time occupation a variety of hobbies can be pursued. In the beautiful large hall there is a radio set, television, musical instruments and a variety of indoor games. Fishing in the nearby River Glomma is very much appreciated. The daily services are well attended.

According to the Prison Secretary thirty-five per cent of the men who pass through "The Door of Hope" are rehabilitated as reliable members of society. Contacts like the following are encouraging. We enter the room of one of the men and, after a little conversation, the man, with a shy little sideways glance, says, "To tell you the truth, I am beginning to believe that I will do well." A slight smile appears around the otherwise pressed lips. Perhaps this is the first sign that the hard armour is beginning to break, the armour which the human soul builds up around itself when life has been unsuccessful. Hundreds of experiences show that there is hope. "The Door of Hope" justifies its name.

BRICILLIANTLY lit and attractive by night the Finnish capital shows its less pleasant aspect on a dull autumn day. The old parts of the city, in particular, seem grey and bare with no leaves on the trees and with a damp, chilly wind blowing in from the sea. Knots of men stand idle at strategic points such as the station yard, the market square and in certain old streets. As darkness falls a brisk but secret whisky traffic successfully evades police supervision.

Why are there so many unemployed when there is work for every able-bodied man in Finland? The answer is simple. These men are alcohol slaves, most of them. They have lost everything that makes life worth living, all sacrificed to the demon of strong drink.

Faced by this pressing problem The Salvation Army commenced several years ago its Street Mission. The organization is of the simplest. Officers and employees of the Men's Social Work go out one day a week giving invitation tickets to a coffee and music evening at each Helsinki corps in turn. The corps brass and string bands provide a lively pro-

STREET MISSION IN HELSINKI

BY MRS. COLONEL STURE LARSSON

gramme of music and testimony, but before the meeting closes there is a strong appeal based on God's Word, then prayer and personal dealing, and usually someone kneels at the Penitent-form.

It is surprising to us how many of the men accept the invitation. Occasionally but not very often, there is a woman among them. Cold, hungry and usually smelling of liquor, the men shyly, almost sheepishly, take their seats in the warm and brightly lit hall, made still more colourful by the red blouses of the guitar band. In the most recent meeting held in Helsinki 2 Corps, no less than twelve men came forward to seek God's help in their problems. Some confessed to having run away from wives and families and promised to return. Others claimed victory over the drink habit, by the power of Jesus Christ.

One such man came to the following Wednesday night holiness meeting and asked to be allowed to speak.

He told a large audience that God had kept him sober for five days, and that in gratitude he was going to devote the rest of his life to telling others of this transforming power. He is a barber, but had lost his employment because of drunkenness and been turned out of his lodgings for debt, even having had a prison sentence because of all he owed. The Salvation Army made contact with the barber's establishment and the manager promised to reinstate the man on the Army's recommendation. To help him pay off his debts, a loan was made to him which he is repaying in instalments from his salary. This man is now wearing a recruit's badge as the first step to soldiery in The Salvation Army. Already there is more colour in his pale face, and he is bringing other men to the meetings.

The Army's Brothers' League in Helsinki welcomes such men into its midst and helps them during the difficult days of readjustment, but

the crying need is for an institution where they can receive not only spiritual but medical help for the first few weeks. Ways are being sought to establish and equip such a centre, but in the meantime the street mission patrols the station yard and market place, giving out its invitation and its message of hope in Christ.

LOVE ALWAYS WINS

A CHRISTIAN was heard to say: "I prayed for a man for two years; had two interviews with him, but with no success at all, notwithstanding I had sized him carefully and used my best logic."

"After a third trial he became impatient; I went home discouraged. The devil said, 'God does not answer prayer.' I replied: 'No, there is something wrong with me.' Getting down on my knees I said, 'Lord, why do I fail?' and instantly the reply came, 'Love him into it.'"

"Three days later I called on him again, slipped my arm round him and said: 'Are we never going to be brothers in Christ?' Instantly I could feel him melt. He was won for Christ."



MEXICAN SALVATIONISTS pose for cameraman before going out to sell a Spanish-language WAR CRY, the EL GRITO DE GUERRA, which has a circulation of 9,000 copies per issue.

THE SALVATION ARMY IN MEXICO

GROWING STEADILY AND DEVELOPING SOUNDLY

THE year 1962 marked the official completion of twenty-five years of Salvation Army service—God-honouring, faithful and ever-expanding ministry—to the people of the Republic of Mexico.

The work began in a humble way when in 1933 Alejandro Guzman, a convert of The Methodist Church in Mexico, determined to attempt some programme of activity and service for the spiritual and social uplift of his people. He gathered about him a few other zealous Christians and organized what he called a "Salvation Patrol" (Patrulla Salvacionista).

Barnstormed the cantinas

The group "barnstormed the cantinas in the slums of Mexico City," distributing Gospel portions and tracts and using other methods similar to Salvation Army pioneering.

Later, by interesting a few people of means and influence in the programme, Guzman was able to secure two small buildings where mission-type services could be held and where a dormitory for homeless men could be operated.

At this time Guzman knew nothing of the international Salvation Army, but in 1937, on a visit to the United States, he was introduced to Sr.-Major William Stevenson, now retired, but then in charge of the San Antonio, Texas, Corps, who arranged an interview with the Divisional Commander.

In the fall of 1937, Guzman's work was officially accepted as part of the international Salvation Army, when at a Territorial Congress in Atlanta General Evangeline Booth presented Guzman with a Salvation Army flag that is now enshrined in a glass case at the Temple Corps in Mexico City.

The Army made progress, and in 1943 a Salvation Army soldier, now Major Guillermo Pingarron, was sent to pioneer the work in Monterrey.

Early in 1944, the then Brigadier Ray Gearing (now Lt.-Commissioner in South America West), coming as Divisional Commander to Texas, made his first quick trip to Mexico,

which was then attached to his divisional administration. Though greatly impressed by what he saw, he realized that a widely experienced Salvation Army leader was needed to administer and expand the rapidly growing programme. He recommended that such an officer be sent in charge of the Mexican work, volunteering to go himself if no one more suitable could be found.

The result of this recommendation was that on September 30, 1946, Brigadier and Mrs. Ray Gearing were officially appointed to Mexico, in charge of what then became a recognized and independent division of the Southern U.S.A. Territory.

In 1952 the then Brigadier (now Lt.-Colonel) Reginald E. Clevett became Divisional Secretary of Mexico, and Mrs. Clevett was appointed the Divisional League of Mercy Secretary.

In April of 1954, upon the farewell of the Gearings, Brigadier Clevett was appointed Divisional Secretary in command, and Mrs. Clevett became Divisional Home League Secretary. In January 1955 the Brigadier became the Divisional Commander, the position he now holds as Lt.-Colonel.

The Salvation Army attained legal stature in 1953, with authorized incorporation.

Army Service

The years since its founding have seen Salvation Army service expand to some twenty cities throughout the Republic, with more than seventy Mexico-trained officers supervising twenty-two organized corps and two outposts, with their uniformed soldiers (852 seniors and 657 juniors), thriving home leagues, corps cadets, sunbeam brigades, guard and scout troops, cub packs and Sunday schools. Most of the corps also operate free medical clinics and shelters, and workshops for homeless and transient men.

In the Mexico Division there are five children's homes and seven day nurseries. The Salvation Army also has public day schools in the children's home in the Federal District, where forty-two children at-

tend the first two grades in the Army's building, and where grades are checked and certificates are issued by the department of education in Coahuila, in the state of Veracruz, where the Army operates all six grades of the primary school system, and some forty children are in attendance; in Reynosa, where there is a class of small children learning the rudiments of reading, writing and arithmetic; and in Cuernavaca, where the officer conducts a secretarial school for those needing a business training.

Training Sessions

In 1946 the School for Officers' Training was established, though, for financial and other reasons, sessions can be trained only every other year or so. Since the first group of cadets were commissioned on December 10, 1947, eight additional sessions have been trained in Mexico City.

An early feature of Salvation Army service, the Gospel Crusade, distributing Scripture portions in small communities and rural areas throughout the Republic, is still in operation.

For the past nine years there has been a Spanish-language War Cry, the monthly *El Grito de Guerra*, with a current circulation of 9,000 copies per issue.

Each year six officers from Mexico participate in "Operation Cotton Picking," an operation of the Arkansas-Louisiana (U.S.A.) Division—a two-week mission to Mexican migrant farm workers in north-east Arkansas.

Mexico officers have been quick to render disaster service in times of flood and earthquake.

There is organized league of mercy visitation in hospitals and penal institutions, Salvationists of Mexico making 1,069 visits last year, rendering service to 21,947 persons.

The Salvation Army in Mexico City during the past twelve months provided 132,495 meals; 42,566 classes of primary teaching; 23,989 classes in character-building and recreational groups; 621 pairs of shoes; 2,762 packages of food. In addition, 9,244 persons were given medical attention; and 39,899 persons were given housing.

Throughout the Republic men and women of local advisory boards and auxiliaries aid and augment the Salvationists' ministry. Highly influential in the Mexico City Ad-

visory Board is General Ruben M. Peralta, of the Mexican Army.

Adding impetus to Salvation Army progress was the visit of General and Mrs. Wilfred Kitching to Mexico in 1959.

"It is an acknowledged fact that the structure for a mighty Army in Mexico will not be built in a day, or even a year, but there can be no defeat when a group of officers possess the spirit which characterizes the Mexican Salvationists," says an early-day War Cry write-up.

Today in Mexico, as one sees the Salvationists stretching out a helping, guiding hand in God's name and for His sake to the alcoholic, the narcotics addict, the ill, the poverty-stricken man or woman, the neglected or abandoned child, and fearlessly preaching the Gospel, witnessing and winning with sincerity of spirit and dedication to God's cause, there is proof abundant that the structure of The Salvation Army in Mexico is indeed growing steadily and developing soundly.

As a division of the U.S.A. Southern Territory, The Salvation Army in Mexico comes under the supervision of the Territorial Commander, Commissioner W. Davidson. The work in Mexico (though each year more money is raised locally) is and has been since its inception subsidized financially by the Southern U.S.A. Territory.

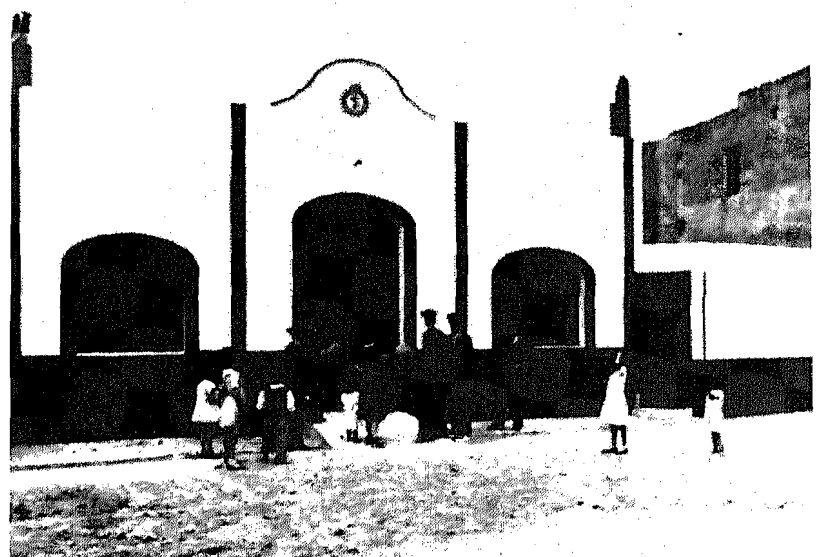
Annual visit

Each year the Territorial Commander visits the country to meet with the officers and conduct public meetings. In the spring of 1962 he commissioned five young men and two young women of the "Servants of Christ" session as Cadet-Lieutenants, enrolled thirty new senior soldiers in Mexico City, dedicated a building at Rio Blanco, addressed 150 civic leaders, conducted council sessions, and rejoiced at the neatly uniformed Salvationists of Mexico, with their bright happy spirits and glowing faces, who gave support.

Evidence of fine inter-territorial co-operation was the visit of the San Diego, California, Band, Songsters and Timbrel Brigade (who traveled at their own expense), adding special lustre to every occasion and appearing as well on a live television programme.

—All the World

SALVATIONISTS AND CHILDREN outside typical Salvation Army hall in Mexico.



MANY CALL IT "HOME"

London Children's Village — Haven For The Child Of The "Broken Home"

A VERY unattractive little girl arrived at the London Children's Village with her hair chopped like that of a boy. Her slender body bore the scars of beatings and abuse. She wore a hat to hide the haircut and also to cover the little bald spots which were so noticeable, with this particular haircut. She was shy and withdrawn—a very unhappy expression pervaded her face. But the officers detected a faint sparkle of hope glimmering in her eyes.

She was sad, but could she be otherwise? Her birth was the result of an extra-marital relationship and she had been rejected from the day she was born. Following repeated complaints by neighbours, the Children's Aid Society was finally able to prove neglect in court, and wardship was established. The foster-home placement did not last. Betty showed signs of disturbance, which were not easily tolerated. It was then that the Village was used to help her.

Withdrawn

Despite all that had happened, Betty still thought a great deal about her mother. She was withdrawn and refused to talk about her feelings. Rather she reacted by stealing from the staff. She fought with her fists any child who dared to come too close. Her heart appeared to be like stone and her response to questions was barely civil.

It was a case of constant "tender loving care" ("T.L.C." as it is sometimes called). We could have easily slapped or punished because she continued to provoke adults to the limit. At this time it was give, give, give—with nothing in return.

To try to point any one incident as making the change would be difficult. Stealing was the first action to cease. There was fewer and fewer fights with other children, and more and more attempts to try to play with the group. Talking to Betty alone was still unsatisfactory. She could now talk about the present, but the past was a closed book—the future presented so many new fears.

She easily joined a group of eight girls of her own age who would meet with the staff to discuss particular subjects. Through this medium we could help the children understand the reasons for being at the Village, what should happen whilst there and a little about the future. Betty thoughtfully sat through these sessions—quite observant but contributing nothing. One day she went to her cottage and printed a letter to the "Captain". For the first time she spoke about her unhappiness in the past—her desire to overcome her problems—and her hope for a new Mummy.

Some eight months later, at the age of eight, she was introduced to her prospective adopting parents. Her past had been settled. She had made use of the present and was now ready to accept this new Mummy and Daddy. Four years later we still hear from her. She is very happy, and most thankful for her stay at the Village.

OPPORTUNITIES

DO not try to do a great thing; you may waste all your life waiting for an opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive—the glory of God, to win His smile of approval and to do good to men.

It is harder to plod on in obscurity, acting thus, than to stand on the high places. But no such act goes without the swift recognition and the ultimate recompense of Christ.

BARRY was one of a large family. His mother died and the father required hospitalization, and later died. The parents had found it difficult to support their family and care for them, but they had tried. Unemployment had been a constant problem and this had resulted in many moves.

Barry's younger sister was con-

sidered for adoption, but Barry was placed in the Village. His older brothers and sisters were able to establish themselves—but not to the extent that they could take Barry along. He had vivid recollections of his own parents, and was unwilling to accept anyone in their place. Because of the constant moves, he was behind in his school work. He felt

the world was against him—and arrived at the Village with a "chip on his shoulder."

The process of helping was slow. Just when the officers felt they had made some ground-work, he would explode. At such times the main building became his haven. There he would "cool off" give vent to his feelings, then try again. Always he was anxious to return to his cottage and make a new start. Therapy sessions were arranged for him as a further help.

Barry came through—perked up in his school work, then prepared himself to enter the community again. He was too old to consider adoption or even foster-home placement, but instead, at the age of seventeen years, went out to enter the armed forces. The Village has continued to be his home. This is where he spends his weekends—his leave. But it is the case of one more child put on the right track to become a worthwhile citizen.

IF THEY BELITTLE

KEEP away from people who try to belittle your ambitions. Small people always do that, but the really great make you feel that you, too, can become great.—Mark Twain

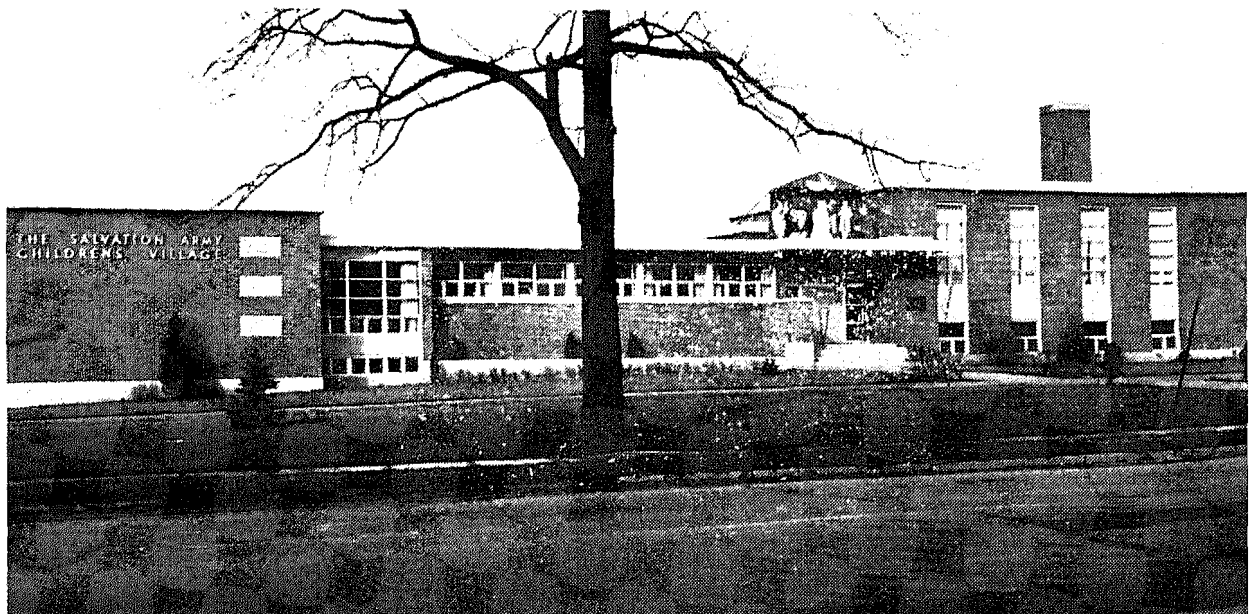


SCENES FROM A BUSY CENTRE

ABOVE: ONE OF THE VEHICLES in which the children are taken to meetings or to other places not within walking-distance.

RIGHT: A "FAMILY" leaving their bungalow for Sunday morning worship. "Father and mother," the house parents, may be seen in the background. The children are nicely dressed, and there is nothing about their appearance which would mark them out as belonging to a "home."

BELOW: THE ADMINISTRATIVE building of the Children's Village. This photo was taken last Christmas, and shows the fine Nativity tableau erected over the porch.





A STUMBLING BOY

BY MRS. LT.-COLONEL FRANK LONGINO, U.S.A.

Age-old questions concerning the verity of the Bible have been answered on the basis of recent archaeological discoveries.

A SCHOOL boy, with a yen for wading and exploring, accidentally provided the answer to age-old questions brought by accusing critics of the Bible, who based their attacks upon lack of evidence: a non-existent conduit, a doubtful location, a variable cubit, and a soundproof barrier.

These and many other so-called

errors in the Scriptures, have been copied and recopied from textbook to textbook, although the basis of the accusations have long since been removed and proved to be without foundation of fact.

The books of the Kings and Chronicles were under fire because of repeated references to a conduit supposedly built by Hezekiah; statements that would put the spring Gihon on the eastern side of the city, when authorities maintained it was on the west; and the account of a rejoicing crowd heard by the self-appointed King Adonijah, which was said to be a geographical impossibility because of the hills and city which lay between the two points.

In 1880 a small boy wading in the Pool of Siloam decided to investigate an opening in the hill, and found himself in a cave that seemed to be a regular passageway.

Stumbling because of the insecure footing on the mud and water at the bottom, he automatically reached for support, and his hands touched the obviously hewn walls of the tunnel.

About fifteen feet from the entrance he discovered a place that felt like letters under his fingers. He reported it to his own school teacher, and the matter was finally brought to the attention of Dr. Sayce, who deciphered the inscription.

The inscription tells the story of how the diggers, working from the two terminal points, could hear the voices on the other side of the diminishing barrier as they approached the spot where they ultimately met.

Authorities who had insisted on placing the spring Gihon on the west of the city, were now faced with the fact of its position on the east, as the Bible records.

Rightly establishing Gihon on the eastern side, also proved the Bible

to be accurate in the story of the crowning of Solomon, whose rejoicing friends were heard by the self-crowned Adonijah.

Now it was quite believable that they could hear such sounds, for En-rogel is only seven hundred yards farther down the Kidron valley from the place where Adonijah and his cohorts were gathered (I Kings 1:33, 34, 39-41).

Included in the inscription of the tunnel was further confirmation of another statement that applied to the old controversy over the possible size of the ark.

The tunnel measured nearly eighteen hundred feet, and the writing gave its length as twelve hundred cubits, which indicated that the cubit was about eighteen inches long.

Petrie, the eminent Egyptologist, believed that the cubit of Noah's time would have been twenty-two and one-half inches long because of his own findings. But, basing calculations even on this minimum of ancient cubit lengths and taking into consideration the weight of the wood used, the three floors, etc., conservative scholars have figured the ark to have a displacement of forty-three thousand tons.

This is only a little smaller than the largest of the Italian pre-war liners, the Rex, which has a displacement of fifty thousand tons!

These facts, and many others that confirm the Scriptures, are available today to any honest seeker after truth.

Dr. Free's *Archaeology and Bible History*, and Halley's *Bible Handbook* contain many thrilling accounts of "stones that cry out" and corroborate the Bible record.

Many of these were found as accidentally as was the conduit of Hezekiah, and others are being uncovered daily as the spades of the archaeologists seek facts long buried beneath the sands.—*The War Cry*, Atlanta

DAILY DEVOTIONS

SUNDAY—

Genesis 1: 1-13. "IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH." The Bible begins, appropriately, with a majestic and awe-inspiring declaration. The universe did not just happen; it was created. The teaching of the whole of the first chapter of the Bible is simply that all God's creative acts were leading up to the creation of man. Today's reading tells part of the amazing story of God's loving preparation for mankind.

MONDAY—

Genesis 1: 14-28. "SO GOD CREATED MAN IN HIS OWN IMAGE." The fundamental difference between man and the animals lies in the fact that he is made in the image and likeness of God and they are not. He is part of nature; formed of the dust, the same as the animals. But he transcends nature in a way that even the highest animals do not. Alec Vidler says, "If man were merely part of the flux of nature, his existence would have no special significance; his history is meaningful because of the special relation in which he stands to God."

TUESDAY—

Genesis 1: 29. 2: 3. "AND GOD SAW EVERYTHING THAT HE HAD MADE, AND, BEHOLD, IT WAS VERY GOOD." God has made adequate provision for both man and beast, and the bitter fact that more than half the world is underfed is a sad reminder that mankind refuses to regard the human race as one great family. By wars, by creating artificial shortages, by exploiting the soil, by their general greediness, they bring chaos into God's order and distress upon His children who are also their brothers.

WEDNESDAY—

Genesis 2: 4-7. "AND MAN BECAME A LIVING SOUL." From the earth itself God fashions man, and then breathes into him

His own life-giving breath. To believe that the source of our life is derived from God, being, as it were, part of God's life-giving Spirit which He breathed into us, is to find purpose and dignity which nothing else can give. We are God's by redemption, but we are also His by creation. Let this thought lead to an act of dedication.

THURSDAY—

Genesis 2: 8-17. "THOU SHALT NOT EAT OF IT." The creation of freewill agents must involve the possibility of wrong choice. Mankind ever stands under the divine commandment. Theoretically we know right from wrong, good from evil. Because we are free, we can choose to experience right and wrong in a way that will alienate us from God or unite us to Him eternally. What choice are we making?

FRIDAY—

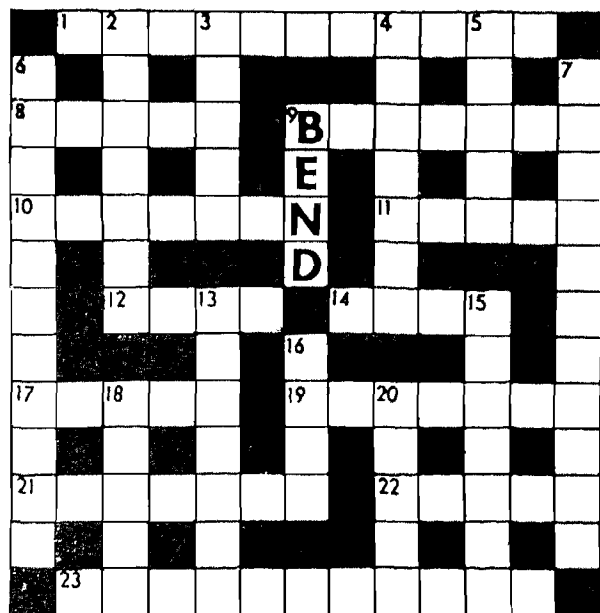
Genesis 2: 18-25. "I WILL MAKE HIM A HELPMATE FOR HIM." The term "helpmeet" does not imply a "second-in-command," but a helper "meet," "fitting" or "suitable" as a companion. The place of woman is by the side of man, sharing all his life. Here is the fundamental idea of marriage as a divine institution, endorsed centuries later by the Lord. Monogamous marriage is no man-made convention or social arrangement, but a part of the natural order because it is God's will.

SATURDAY—

Genesis 3: 1-7. "SHE TOOK PART OF THE FRUIT THEREOF, AND DID EAT." Let us put ourselves into this story, remembering that "each of us has been the Adam of his own soul." We have forfeited our innocence and with it the blessing of communion with God. J. S. Whale says, "The Fall is a dimension of human experience which is always present. We are continually repudiating fellowship with God for which we were created."

SCRIPTURAL CROSSWORD PUZZLE

Where a dash occurs, the missing word is the required solution. Biblical references are given in a separate section, to be used if required. Solution to puzzle will appear next week.



ACROSS

1. Saul tarried under such a tree with about six hundred men
2. "A measure to ——— even unto you"
3. "There is no difference ——— the Jew and the Greek"
4. Famous son of David, born in Jerusalem
5. The bridge loses its beginning and leads to a narrow hill-top!
6. From the rising of the sun unto the going down of the ———
7. Do not give these before men, to be seen of them
8. Son of Eber, and in his days the earth divided
9. This brother of Jacob accompanied David to Saul's camp
10. "I have appointed thee ——— for a year"
11. Isaac told Hezekiah that he knew his, and also his going out and coming in
12. In John's vision this was seen to be like a calf

DOWN

1. The Israelites had received lively ones to hand down to their descendants
2. Moses encamped in this place on the edge of the wilderness
3. A man can see his face looking thus in the glass
4. Ten, and the little Rural Dean are confused in a general direction!
5. The Israelites were allowed to eat the locust, the beetle and this creature
6. "Some have ——— angels unawares"
7. The Psalmist said the wicked thus their bow
8. Josiah was slain at this place
9. Places of learning
10. Mother of Jesus
11. A bishop must not be greedy of filthy this
12. The wicked changed God's glory to one like corruptible man

REFERENCES ACROSS

1. 1 Sam. 14. 8. 2 Cor. 10. 9. Rom. 10. 10. 2 Sam. 5. 12. Ps. 113. 14. Matt. 6. 17. Gen. 10. 19. 1 Sam. 26. 21. Ezek. 4. 22. Is. 37. 23. Rev. 4.

DOWN

- 2 Acts 7. 3. Ex. 13. 4. Jas. 1. 6. Lev. 11. 7. Heb. 13. 9. Ps. 11. 13. 2 Kings 23. 16. Luke 2. 10. 1 Tim. 3. 20. Rom. 1.

SOLUTION TO LAST WEEK'S PUZZLE

ACROSS

1. JUBILEE. 4. RABBIT. 7. ROMANS. 9. SCARCE. 11. OTHER. 13. ANT. 15. YET. 17. NINE. 18. AHAB. 19. SERVANT. 20. TEST. 22. EBER. 25. ASA. 27. ERR. 28. WASTE. 31. POURED. 32. ALTARS. 33. COLOUR. 34. LOATHED.

DOWN

1. JORDAN. 2. BEMOAN. 3. EAST. 4. ROSE. 5. BERTH. 6. THEBEZ. 8. NOT. 10. CRY. 12. HEAVENS. 14. NESTS. 16. EATER. 20. TROPIC. 21. SAMUEL. 23. BREATH. 24. RAISED. 26. AWE. 27. EEL. 29. ADAR. 30. TALL.

Official Gazette

APPOINTMENTS—

Major Leonard Knight, Quebec and Eastern Ontario Divisional Headquarters (Divisional Chancellor).

W. Wycliffe Booth

Territorial Commander

Coming Events

General and Mrs. Wilfred Kitching

Toronto: Thurs-Mon Aug 29-Sept 2 (Corps Cadet Congress)

Commissioner and Mrs. W. Booth

Toronto: Thurs-Mon Aug 29-Sept 2 (Corps Cadet Congress)
Toronto: Tues Sept 3 (Men's Social Service Officers' Council)

Colonel and Mrs. H. Wallace

Toronto: Thurs-Mon Aug 29-Sept 2 (Corps Cadet Congress)
Bramwell Booth Temple, Toronto: Sat Sept 14 (Cadets' Welcome Meeting)
West Toronto: Sun Sept 15 (Cadets' Welcome Meetings)

Colonel and Mrs. C. Knaap

Bramwell Booth Temple, Toronto: Sat Sept 14 (Cadets' Welcome Meeting)
West Toronto: Sun Sept 15 (Cadets' Welcome Meetings)

Lt.-Colonel and Mrs. A. Dixon: Byersville, Sun Sept 8

Colonel H. Jones: Hamilton, Ont., Wed Sept 4; Orillia, Sat Sept 7; Windsor, Ont., Wed-Thurs Sept 11-12; London, Fri-Sat Sept 13-14; Halifax, Fri-Sat Sept 20-21; St. John's, Nfld., Mon-Tues Sept 23-24.

Colonel and Mrs. D. Sanjivi (R): Oshawa, Sat-Sun Sept 7-8.

Colonel R. Watt: Camp Selkirk, Southern Ontario, Fri-Sun Sept 13-15; Simcoe, Sun Sept 15 (p.m.)

Lt.-Colonel M. Flannigan: Belleville, Sun Sept 22; Picton, Mon Sept 23 (Regional Conference for Future Candidates); Kingston, Tues Sept 24 (Regional Conference for Future Candidates).

Lt.-Colonel C. Hiltz: Trenton, Sat-Sun Sept 14-15.

Lt.-Colonel F. Moulton: Fairbank, Toronto, Sat Aug 24; Rhodes Avenue, Toronto, Sun Sept 8.

Brigadier A. Brown: Brantford, Sat-Sun Sept 21-22.

BIBLES FOR AFRICA

THE Territorial Commander of Ghana, West Africa, wonders whether Canadian Salvationists and friends would assist the territory in regard to Bibles for candidates for officership. He suggests reference Bibles as being the most suitable. Readers are asked to send them direct to: Lt.-Colonel W. Fleming, Box 320, Accra, Ghana, Africa.

WANTED

Life insurance agent required, with or without experience, age between 25 and 40. Salvationist preferred. Contact Captain E. Amos, Box 56, North Bay, Ont.

NO MIDDLE WAY

NONE of us can escape the importance of choice. We may think that we can set our lives in the direction of a middle way by trying to make the best of both worlds. If so, we may as well know at once that we cannot have what is often called the best of both worlds. When we want something from both of them, we finally get the worst of both and never the best.

Moreover, there is no best in evil, for by its very character evil must be the worst of all. No one can sit on the fence for long. He will finally land on one side or the other. So when we pitch the tent of our lives we ought to be careful regarding the direction in which it is facing.

EAGLE OF THE THLINGET

The Story Of An Alaskan Salvationist

CHARLES Newton was an Eagle of the Thlinget tribe of Alaskan Indians. He was one of a large family, but his parents recognized special qualities in him and, having the money and the social standing in the tribe to do so, had him trained for warriorship. The elaborate ordeals and rituals, such as remaining in the woods for three days without food, tattooing on arms and legs and great physical tests, were successfully passed, giving the young man high standing in his tribe as well as stern schooling in self-control.

The first Christian missionary to reach his village of Kake, at the northern end of Kupreanof Island, did so when Charles was six years old, and the little boy was persuaded to ring a silver bell around the village to call the people to the Christian services.

Some years later, while he was at the Chemawa Indian school in Salem, Ore., his parents were converted during a Gospel voyage made by William Benson, the pioneer commissioned by General Evangeline Booth to start the Army in Alaska. They became zealous Salvationists and, equipped for the task by his chief's training and his education, the young man, Charles, became the chosen leader when he returned home. His word was regarded as law and, almost against his will, he was placed in the posi-

tion he retained throughout his life.

He visited Wrangell with a party of friends, stating that the people of Kake wanted to know more of the "new religion." As The Salvation Army had recently opened in Wrangell, they had come to "get the power" to start the work in Kake. They stayed a week, under the tutelage of Major Robert Smith, and Charles returned with the rank of sergeant.

A corps was started in Kake on their return and it rapidly became a power in the community. Kake had been bitterly opposed to Christian missionary influence. White pioneer settlers were attacked and eventually the government, disturbed by many murders, shelled the town in punitive action. All this was changed as the new spirit took possession.

Meetings were held in various community houses where remarkable conversions took place, but Charles saw the need for their own hall. Borrowing two boats, the Kake Salvationists transported timber from Wrangell, secured and cleared a plot of land, working each day in full Army uniform, even to their caps! The hall was built in record time.

Charles Newton was many times Mayor of Kake. He was also a skilled navigator and pilot of his own craft. For fifty years he led the

(Continued foot column 4)

Missing Persons

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto; marking your envelope "Inquiry."

BARKER, Mrs. Mary Craig. Born 1899 at Paisley, Scotland. Height 5'1". Came to Canada in 1923. Lived in Windsor. Cousin inquiring. 18-114

BYLYK, William. Aged 42. Single at last contact. Was in Kelowna, B.C. in 1946. May be in Prince George area. Father wishes to locate. 17-861

COBHAM, Christopher Edmund. Born 1918 in Montreal. Inspector of telephones. Last heard from about 1948 from Point St. Charles, Montreal. Relative inquiring. 18-123

CORMIER, Roger. Aged 27. Home in New Brunswick. Occupation painter. Single. Height 5'6", weight 175 lbs., light brown hair. Last heard from in April 1962 from Vancouver. Parents anxious. Brother-in-law inquiring. 18-117

CROZIER, Robert (Bert) Birckett. Born June 6/1904 at Ettrick, U.K. Farm worker. Single at last contact. Last heard from in 1929 from Brandon, Man. Brother inquires. 18-116

ENGSTROM, Mrs. Margaret. Born July 28/1876. Was formerly Mrs. William Blerman. Has lived in Calgary. Last known to be with her daughter Mrs. Violet Harrison at Newcastle, Alberta. Sister hopes for news. 18-106

GILL, Arthur (Archy). Born Jan 19/1924 in Belper, England. Has been driving school instructor. Wife Monica. Last heard from in June 1962 from Toronto. Father anxious. 17-883

JOHANSEN, Birger Olaf. Born July 2/1884 in Oslo, Norway. Blacksmith. Last heard from in 1935 from Minto City, B.C. Daughter wishes to locate. 18-113

KRUSZYNSKI, Christen Helen. Born June 21/1946 at Weston Supermare, England. Of Polish family. Height 5'5" at 16 years of age, may be taller now. Blonde. Left home in Toronto in July 1962. Mother very anxious. 18-113

LATTO, Robert Stewart. Age 33. Married. Height 6 ft., medium build. Truck driver. Has worked for Dual Mixed Concrete & Materials, Toronto. Last heard of in Dec. 1962 in Toronto. Brother inquiring. 18-105

PHILLIMORE, James Charles. Born Dec. 15/1913 at Ebbw Vale, South Wales. Height 5'9", fair hair thin on top, tattoo on left arm "May." Painter and decorator. Has lived in Toronto. Relative inquiring. 18-082

REIDEMANIS, Mr. Evalds. Born March 9/1923 in Latvia. Son of August & Alma Reidemanis. Came to Canada in 1947. Last heard from in 1949 at Flanders, Ont. Mother anxious. Cousin inquiring. 18-120

SIBTHORPE, Patricia Lorraine. Born May 18/1930 in Toronto. Was in Toronto in 1957, has worked in other parts of Ontario. Believed married, husband Mike, surname unknown. Last heard from in 1959 from Brantford, Ont. Mother wishes to locate. 17-958

STEGER, George. Born Sept 15/1929 in Rauris, Salzburg, Austria. Last heard from in 1958 in Port Arthur district. May be in Winnipeg. Parents anxious. Sister inquiring. 18-008

TAYLOR Robert. Born March 18/1925 in Estevan, Sask. Son of Daniel & Ruby Taylor. Last heard from in 1950 from Victoria, B.C. Mother anxious. 17-949

EAGLE OF THE THLINGET

(Continued from column 3)

Salvationists; as shepherd of his flock with unusual insight into their needs and almost complete power over their lives, as a fur trapper and later as a store manager, he dominated the life of his village. During this time he held the honorary ranks of Envoy, Field Captain, and Senior Field Captain.

In 1945 at the annual Alaska Native Congress, on behalf of the General, Lt.-Commissioner William Barrett presented to the Captain the insignia of the Order of the Founder into which he had been received. Described by one of his Divisional Commanders as "true as steel and dependable as the sun," he was one of the world's great Salvationists, living all his life in a village in Alaska.

ITEMS AT "THE TRADE"

BAND ACCESSORIES

MOUTHPIECES	ESSI-LYPE	RANGEFINDER	LYRES	LYRE HOLDERS
Soprano Cornet	\$ 3.00	\$ 4.00	\$ 1.75	\$ 2.50
Cornet Bb	3.00	4.00	1.75	2.50
Flugel Horn	3.75	4.50	1.75	3.00
Tenor Horn	3.75	4.50	1.75	3.00
Baritone	4.00	4.75	1.75	3.50
Euphonium	5.25	8.50	1.75	4.00
Trombone	4.00	4.75	3.80	
Bass Trombone	4.50	4.75	3.80	
Eb Bass	4.50	9.75	1.75	4.00
Bb Bass	6.50	10.00	1.75	4.00

MUTES

Cornet—straight	\$ 1.10
—standard	2.00
Trombone—straight	1.75
—standard	4.00

SHANKS

Cornet—brass	1.50
—silver	2.00

TUNING SLIDES

Bandmaster Cornets—sleeve—fitted	8.50
Festival Trombone—low pitch	22.00

VALVE SPRINGS

Cornet	set	\$.50
Horn	set	.50
Baritone	set	.60
Euphonium	set	.60
Eb Bass	set	.65
Bb Bass	set	.70

May we suggest that you cut out this ad. and keep it for future reference?

The Salvation Army Trade Hdqrs., 259 Victoria Street, Toronto 2, Ont.

NEWS AND NOTES

Captain Sheila O'Mara has journeyed to Jamaica to take up her missionary appointment. Her address will be: Hanbury Children's Home, Mandeville, P.O. Jamaica.

The "Proclaimers of the Faith" session of cadets will enter the Toronto Training College on Tuesday, September 10. The cadets welcome will be conducted by the Chief Secretary and Mrs. Colonel H. Wallace at the Bramwell Booth Temple on Saturday, September 14. The Sunday Welcome Meetings will be conducted by the Chief Secretary and Mrs. Colonel Wallace at the West Toronto Corps.

Brigadier W. Walton has left the hospital, after a four-months' stay, and is well on the way to recovery. He and Mrs. Walton wish to thank all who sent "get-well" cards and assurance of prayer during his illness.

Brigadier A. McInnes has undergone surgery, and is in the Toronto East General Hospital.

Lt.-Colonel M. Agnew, Training Principal in New York, and Mrs. Agnew took part in the Sunday morning meeting at Jackson's Point Camp recently. Brigadier B. Meakings piloted the meeting, in which Mrs. Agnew sang and the Colonel delivered a lucid and thoughtful Bible address on the theme of holiness.

Birth: To Captain and Mrs. H. Cobb, Red Deer, Alta., a baby girl.

CORRECTION

IN THE report of the Newfoundland Congress in the August 3rd issue of *The War Cry*, it was inadvertently stated that four scouts of the Grand Falls Troop received the General's scout award. Actually, the four recipients were from the 1st Bishop's Falls Troop. These boys also were awarded the Queen's scout badges.

PITHY THOUGHTS

Nothing has put so many men on their feet as an alarm clock.

Jumping at conclusions is about the only mental exercise some people take.

Going to church doesn't make you a Christian any more than going to a garage makes you an automobile.

W. A. "Billy" Sunday.

THIS WEEK'S COMMENT—Some men, by ancestry, are only the shadow of a mighty name. True nobility consists not in the natural man, but in the spiritual inheritance. Every child of God is of royal descent. "Now are we the sons of God."

TO THE LONDON MOTHERS' HOSPITAL—Cadet-Lieutenant Joyce Hetherington of the "Heroes of the Faith" Session, who, at the recent cadets' commissioning in the Massey Hall, was appointed to the Mothers' Hospital and Training School in London, has sailed for England. There she will undergo a course in midwifery prior to going to a missionary appointment.

KIND FRIENDS REMEMBER US—Colonel R. Wait, the Financial Secretary, informs me that three "anonymous friends" have sent to Territorial Headquarters donations to assist with our work. These were for \$3.00, \$20.00 and \$100.00 respectively. We say "many thanks" to our anonymous friends.

SUMMER SERVICE—More news has reached me of corps officers who are taking definite steps to prevent the summer slump from doing harmful hurt to our work. Some



COMMISSIONER W. BOOTH performs the stone-laying at the new Citadel for Westmount (Hamilton) Corps, formerly Wellington Street Corps. (Report appeared in an earlier issue).

An African Appointment

THE Chief of the Staff announces that the General has appointed Brigadier Ernest Denham to be General Secretary, East Africa.

The Brigadier became an officer in 1936 and was a corps officer for seven years. His next appointment took him to National Headquarters as Torchbearer Group Movement Organizer and during this time he inaugurated the Students' Fellowship in Great Britain.

His subsequent appointments have all been in the interests of youth: as a Divisional Youth Secretary, the Assistant National Youth Secretary, Territorial Youth Secretary for Scotland and, from 1960, the National Young People's Secretary.

A LAD'S ORDEAL

A short time ago, an eight-year-old boy Walter Sedor, was found alive, sitting on a rock three quarters of a mile from Tarton Lake, twelve miles north of Flin Flon, Manitoba. For fifteen days he had waited beside the wrecked and burned out airplane in which his father and the pilot had been taking him fishing. Both men had been instantly killed in the crash and the boy waited alone, hungry and afraid, for his mother to come for him. Fifteen days after the crash the boy was sighted standing on a rock and waving feebly for help. For all that

time he had been without food and his emaciated condition showed that starvation would have overtaken him shortly.

One of the tragic aspects of this accident was that there was no need for the boy to be hungry, for near the plane was a survival kit containing twenty-four days' rations. It had been thrown clear when the plane crashed but the boy was unaware of what it contained. Many people today are like little Walter Sedor. They are lost in the wilderness, not of the north, but of doubt and fear and their starved souls suffer from malnutrition, hunger and starvation while right beside them is a survival kit with abundance of the bread of life to nourish their starving souls. The Bible contains the daily rations we need but so often it lies unopened and unused and we remain unaware that it contains the Bread of Life for which our souls are hungering.

TOTTENHAM

The Tottenham Citadel Band, of London, England, will visit Canada from March 27th until April 12th next year. The band's itinerary in Canada will include such centres as Ottawa, Peterborough, London and Toronto. The first weekend will be at the Dovercourt Corps, and the final weekend will centre around the annual Spring Festival, now scheduled for April 11th.

Officers Dedicated For Missionary Service

THE platform of Helsinki's Exhibition Hall was transformed by well-constructed scenery into a typically Finnish country scene of forests and hills at the conclusion of the Finnish Congress led this year by the General and Mrs. W. Kitching. Before a large congregation a demonstration depicting settlers in a far-off land—who longed for their true home—effectively underlined the status of the Christian living in the world as "a stranger and a pilgrim."

Later in the meeting the International Leader spoke of the ever present danger of crowding Christ out of our modern life and exhorted the congregation to give Him absolute priority.

In the morning a capacity congregation had gathered at Helsinki Temple for a holiness meeting. The adventure of living a life of self-giving was the theme of Mrs. Kitching's message. Mrs. Major Mina Castillo (R), a Finnish officer visiting her homeland from the Argentine where she now lives, spoke with overflowing gratitude of God's guidance in her life.

"There can be no true religion without sacrifice," affirmed the General as he drew a parable from an Old Testament story of religious renewal.

A highlight of the afternoon missionary meeting held in the Exhibition Hall was the dedication of two officers about to proceed on missionary service, Captain Eeva Alikoski and Lieutenant Raili Rautio. Both spoke of an inescapable call and of the sense of fulfillment which followed their surrender. A vivid and interesting account of conditions of need and hunger in India was brought to the company by Major David Durman.

Following the General's message, in which he spoke of the new dimensions which are brought to life through the Gospel of Christ, young people stepped forward to offer their lives for service. During the congress 361 seekers were registered of which forty were making initial decisions and eighteen offered for officership.

IF we'd noticed little pleasures as we notice little pains—if we'd quite forgot our losses, and remembered all our gains—if we'd looked for people's virtues, and their faults refused to see—what a comfortable, happy, cheerful place this world would be!

THE CHIEF SECRETARY'S COMMENTS

Newsy Items Gathered By Colonel H. G. Wallace

are making plans for beach open-air meetings, park meetings and outpost open-air gatherings. Captain G. Wilder of the Kitsilano Corps uses a nearby shopping plaza parking area for his Sunday evening meeting. Cars drive in and park, while other people use chairs provided. A brass ensemble, seated on a truck, provides music over the public-address system. The attendances in this instance have almost tripled.

CAPTAIN ROSE TER TELGTE, who has been stationed at Hamilton Grace Haven, has sailed for the South America East Territory, where she will take up an appointment in Argentina. The prayers of her Canadian comrades go with the Captain.

LONG OFFICERSHIP SERVICE HONOURED—Brigadier J. Smith, who is stationed as Public Relations Officer in Ottawa, has been awarded a Long Service Order Star denoting the completion of thirty-five

years' service as a Salvation Army officer.

NEW APPOINTMENTS RELEASED—The Commissioner has appointed Lt.-Colonel L. Carswell to succeed Lt.-Colonel L. Bursey as Territorial Public Relations Secretary. Brigadier S. Mundy has received his appointment as Assistant Public Relations Secretary. We join in prayer that God may bless our comrades and their wives as they take up their new responsibilities at the end of this month.

CANADIAN CORPS CADET CONGRESS—At least one family in its entirety will be delegates to the forthcoming first Canadian Corps Cadet Congress—the Speers, of Edmonton Citadel. Father, a businessman, is young people's sergeant-major and, I am informed, conducts one of the best organized company meetings in the territory. Mother is the very capable corps cadet guardian, and the three children are

all active corps cadets. Also travelling with them (to make certain of adequate Speer representation!) will be a corps cadet nephew. Good for the Speer family!

TRADITION HAS IT that St. Paul's Bay marks the area where the Apostle Paul was shipwrecked, nine miles northwest of Valetta. A statue of the Apostle, mounted on a massive plinth, with hand uplifted and facing the open sea, stands on the Island of Salomonella.

THIS WEEK'S PRAYER—"Dear Lord, help me to show to those around me that there is no nobility like that of a good heart, which never stoops to anything artificial or insincere. For Jesus' sake, Amen."

PEN-PAL WANTED

Elayne Smith, 21, of 82 Union St., Malvern SE3, Melbourne, Australia, a candidate for officership, desires to correspond with a Canadian of about the same age. Elayne, apart from her Salvationist interests, is keen on swimming, sailing, hiking, music (especially opera) and literature. She has a BA degree and is now in her first year of Bachelor of Education. Her parents are officers.

A WEEK AT MY WORK



FASCINATING GLIMPSES OF THE DAILY ROUTINE OF SALVATION ARMY OFFICERS IN VARIOUS APPOINTMENTS

No. 9 — CAPTAIN MALCOLM WEBSTER, DIVISIONAL YOUTH SECRETARY, NOVA SCOTIA

SATURDAY: The morning sees the close of guide camp. Tents which have dotted the landscape are taken down, the grounds are cleaned (the yellow grass of a week's lack of sun under the tent-floors is noted, with the spiritual significance it implies) and the familiar blue uniform is seen all over the camp. At the dinner table the achievements of the week are recounted, and it is observed that an excellent camp has been held. During the dinner-meal, cars begin arriving to take home the guides, and to bring in the next group of campers, replete with stands, instruments, sleeping bags, (without transistor radios, which were banned this year to save the sanity of the faculty and staff) bathing suits, etc. As the cars pull out, the new activity begins. I look after registration and cabin allocation; my wife counts noses so that the supper-meal can be planned with accuracy; the music director sets up shop to begin instrumental testing; the theory director has the dining hall prepared for the preliminary test. All is a hive of activity. And by nightfall, classes are decided and the youngsters head for cabins and sleep?

SUNDAY: A different day begins, a day with spiritual overtones. In the morning the devotional meeting is held to bring the challenge of the Master Musician to young lives. Their eager faces attest to their interest and sincerity. After lunch a Bible class takes the place of the regular Sunday-school. This is the first of a series of five, leading ultimately to a final exam. After a brief rest period, the young folk assemble for their first musical rehearsal, to get the feel of the new

musical groupings. During this busy time, I make plans for the evening's activity, which involves a visit to the nearest corps at New Glasgow, where the faculty and students conduct the evening meeting and then head for the park for an open-air witness. This year I travelled the eight miles to and from town on the bus with the students. What an experience! And how much you can learn by unintentional eavesdropping!

MONDAY: The seven a.m. to twelve midnight routine of a new camp begins. First off, a discipline problem has arisen, and three older lads are interviewed. The sternness of past school teaching days returns and "the law is laid down" in no uncertain manner. To be a "substitute parent" for some sixty or seventy young people each week is quite a responsibility, and in order to prevent later uprisings this must be nipped in the bud. "Now you fellows, you must toe the mark, or else," is the warning. As they sit before me, sober-faced, my mind can't help flashing back to music camp 1961, to my first encounter with these young folk. How the years between have matured them in appearance! The mind then dashes ahead—what will become of these boys in the future? What part will the music camp contacts play in their future spiritual development? This is the challenge of the hour, and this is the challenge of the work.

TUESDAY: The camp routine is now in full swing. Progress is noted in the work of "A" Band. "B" band is trying to get the aftertime in its march correct. And "C" Band (the beginners) is playing a tune (wonder of wonders) as the bandmaster sings along with them. One cannot help but marvel at the patience of those who, year after year, give themselves to the training of the beginner in the rudiments of instrumental playing. The vocal group is in the auditorium (about the only

group inside, as that's where the piano is located) and the sounds are becoming increasingly melodic. Mundane things occupy the mind of the camp director: How much milk will we need? Will the meat arrive on time? How is the budget to fare with the camp down in numbers? What about the Corps Cadet Congress, and the pile of corps cadet lessons that need marking, when will they be done? For the programme that evening, two of the student groups, the "A" Band and the vocal class join with the faculty, and the faculty comedians to make an enjoyable event. As is the case each night, the officer who has been assigned chaplaincy duties for the camp period, continues his series on "And having done all, to stand."

WEDNESDAY: Today is a break in the regular routine. Since the camp is on a tidal river, and the tide schedule is not conducive to a swimming period, plans are laid to visit a local beach, some eight miles distance. A different routine is necessary, with sandwiches, cookies, oranges and drinks instead of the regular menu. How do we get seventy-five people to the beach? A shuttle service is organized, utilizing all the available vehicles, and soon all are enjoying the briskness of a dip in the Northumberland Strait. On the way home, the shuttle service must operate again, and the same dozen boys must walk for the first half-mile or so. When the final car is back to camp it is discovered that one lad is missing. Where could he have gone? He wasn't on the road when the last car went by. Taking one of the officers with me, I head off to look for him. We retrace our tracks, doubling back over the same ground twice—then heading on into town without success. We have mixed feelings—we are annoyed that the rascal is lost, and we are concerned lest he has met with an accident. Our return to the camp is hailed with the news that he has phoned from New Glasgow. He had hitched a ride there, in an act of misadventure and false bravado and a very frightened boy was at the local corps building, fearful of the consequences his misdemeanor would bring.

THURSDAY: During this day, a new sound is heard around the camp grounds. Tunes, which before had been played or sung in chorus, are now receiving the solo treatment. That evening, the reason for this is fairly obvious. The third annual Scotian Glen Music Festival was "on the docket" and this year, for the first time, outside adjudicators were to visit the camp. Last year's vocal director was to look after the singing classes while the

BIOGRAPHICAL NOTE

CAPTAIN Malcolm Webster was born in Winnipeg, Manitoba, and belonged to the Citadel corps there. He entered training from that corps, and was a member of the "Warriors" Session of Cadets. He was appointed first as a cadet-sergeant, and was then stationed at Warton, East Windsor and London Oak St., before assuming a teaching position at the Salvation Army College, in St. John's, Nfld.

Further field experience was gained at Kentville, N.S., before a period of service was given in the Editorial Department, latterly as Editor of THE YOUNG SOLDIER. The Captain is at present Divisional Youth Secretary in Nova Scotia. He is married and has three daughters, Joan, Kathryn and Lois.

head of the brass department at the Maritime Conservatory of Music was to handle the instrumental competitions. We observed some nervous, yet willing youngsters, enter the auditorium that night. Helpful and constructive criticism was the order of the day, and how much we all enjoyed it! And to cap it all, "C" Band performed publicly for the first time—a real feat!

FRIDAY: The day of testing has arrived. In the morning, Bible knowledge is laid bare. How appropriate that it occupies the first place in testing as it has in the total programme throughout the week. Theory is next to receive the attention of the scrutinizing eyes of the faculty. An audible sigh of relief is heard as the young people complete that phase of the camp programme. Now, who would win the honours? But another time of testing still lay ahead. The final spiritual meeting of the camp was scheduled for that evening, and the young folk took their places, looking neat in white shirts and blouses, blue skirts and trousers. The chaplain led the meeting.

It seemed as if the whole spiritual purpose of the camp reached its zenith in that meeting. What a challenge was mine to face those young people with a message that would send not only musically-competent, but spiritually-grounded young folk back to their home corps. As the appeal was given, young hearts were moved by the Holy Spirit to make surrender at the mercy-seat. My heart was doubly stirred as I saw each member of the faculty band take his or her turn at dealing with the penitents. This is the true combination for which we strive in our musical groups—men and women whose concern is not only musical but spiritual.

To the query, are camps worthwhile, I must make a resounding affirmative reply. Scenes such as these make all the hard work infinitely worth-while.

SATURDAY; (With the kind permission of the editor, I'll make mine an eight-day week). Final things are before us—the final clean-up of the cabins—the final meal together—the final programme, with the presentation of medals, and carefully-rehearsed items—the final farewells. Music camp, a week at my work, is behind me.



SMILING WINNERS

YOUTHS and maidens in all parts of Canada attend the music camps held in different provinces, and the various awards are keenly contested. Awards are given for instrumental and vocal skill, and three of the winners are seen here-with.

IS THIS YOUR "BLIND SPOT?" →

YOUR ATTITUDE TO MONEY MIGHT PROVE EMBARRASSING, SUGGESTS MAJOR DEAN GOFFIN

HOW does the Salvationist reconcile the Scriptural teaching of Paul that "the love of money is the root of all evil" (1 Timothy 6:10) with the Army's (and the Church's) apparent preoccupation with money in this new emphasis upon the Christian stewardship of goods?

Of course it is the love of money—and for the opportunities for self-indulgence and self-aggrandizement which it can bring—which is so evil. Jesus taught us to beware of covetousness and the deceitfulness of riches; to choose God rather than mammon.

What, then, must be the attitude of the Salvationist to money?

God's Guidance

Firstly, he should seek the guidance of God in his choice of vocation. Sometimes this choice is made long before school-leaving age. Parents and teachers who themselves have sought divine guidance should give wise counsel in good time. So many young men and women leaving school are blinded by the glittering lure of high wages easily and quickly obtained. This is a fallen world and few acknowledge Jesus Christ as Redeemer. The motive force in life is self-interest and the ruthlessness of men is only held in

check by law and the fear of penalty.

Industrial unrest is a symptom of the deadly disease of fallen man, the self-interest of one group clashing with the self-interest of another.

False Touch-stone

On the international level nation faces nation with fear, jealousy and suspicion. Lip service is paid to ideals of peace and brotherhood, while the sale of armaments goes on, even to potential enemies of our friends and allies. We all come under condemnation. It is no good being sentimental about our country, our town, our family. This is the world in which we have to earn a living—men struggling to get on, working for themselves and their families, sometimes at the expense of their neighbours, with success judged by the false touch-stone of material advantage.

This fallen world works like that and we must come to terms with this fact. The world has not accepted the redemption offered in Christ; thus money is soiled by selfishness and greed.

But, in those areas of life over which we have personal control, even money can be redeemed if we are willing to allow Christ to become Lord and Master in very truth.

Sometimes we kneel and sincerely offer ourselves in consecration, but sub-consciously say: "Yes, Lord, everything but my purse." Even when our prayer includes our purse, we have hardly risen from our knees before we have snatched it back again. This is a strong citadel and will not easily yield. Some have a "blind spot" here and will sing with great emotion and fervour, "Love so amazing, so divine, demands my soul, my life, my all," then put a trifling amount in the cartridge envelope, and even allow the offering plate to pass by altogether! How illogical and inconsistent can we get? Only the convicting power of the Holy Spirit can shed light on this "blind spot."

The Wrong Place

When Paul said, "Prove the sincerity of your love," he was talking about giving money to the Church. David said: "All things come of Thee, of Thine own have we given Thee." The Bishop of Lancaster, England, suggests that the churches' prayer is more like this: "All things come from Thee except my money." Money is mammon and rather indecent, we feel. Don't let's talk about it publicly in church—after all, it's so sordid. Let's keep it in its place. So we put it in the *wrong* place.



locked away where God has no control over it.

The same writer says: "Look at the paltry sum by which Christians assess the value of their faith. Why, hundreds of them pay more to belong to a club or on their luxuries or hobbies."

Trenchant Words

These are trenchant words and we admire our Anglican friends for their courage and realism in publishing them. In this same publication, Dr. Donald Coggan, now Archbishop of York, says: "Now . . . in the middle of the twentieth century, I believe we are watching (and some of us are already beginning to share in) another movement of the Holy Spirit. It is a movement of conviction that will bring a blush to many a churchman's cheek. We have barely begun to learn this lesson of Christian stewardship. Of course we can brush the matter aside and say, 'No one shall dictate to me how I shall give'; then the warm wind of the Spirit will pass us by and others will be blessed while we are left out in the cold. It will be our loss. We can, on the other hand, say: 'If the Spirit is speaking, I shall listen; if the Spirit is moving, I shall allow myself to be moved—out of the rut into the path of the wind. Who knows where it will lead me? Who cares? What fun! Here goes! The wind bloweth where it listeth; as for me and my house, we will be in the path of the wind, we will serve the Lord; we will exercise responsible stewardship of all that we have and are, and we will be down to earth enough in this matter of stewardship to see that it entails the stewardship of our money.'" Amen to that!

Begin Now

The Holy Spirit is indeed quickening His Church to self-examination and a rediscovery of Scriptural truth with regard to money. Nineteenth-century complacency has gone—this is God's way with His Church for the twentieth century. Here is a testing time for The Salvation Army. Herein we may prove our divine origin and continuity of divine purpose—by not standing idly by, but by being sensitive to this movement of the Spirit.

Anyone can practise the Christian stewardship of money. Don't wait for a corps campaign. Begin now. Prove Him and He will pour out upon you all the blessings promised in His immutable Word.

The Musician

"SOLDIER REST, THY WARFARE O'ER"

Brother George McLean, of New Waterford, N.S., was a former bandsman. The funeral service was conducted by Captain E. Birt. The comrade's favourite songs were sung and Mr. M. McDonald soloed. Among the survivors are an only son, Melvin, who is a student and teacher of music, in Naples, Italy, several daughters and his wife.

Sister Mrs. W. Barker, of Mt. Pleasant Corps, Vancouver, was promoted to Glory at the age of ninety. As a young girl she left her home in Liverpool, England, to become an officer. After training she volunteered for missionary service and spent fourteen years in South Africa as a field officer.

She moved to Vancouver with her husband and soldiered at Mt. Pleasant Corps. She was a staunch supporter of the missionary work of the home league. Although in poor health for a long time she always had a testimony to God's goodness to her. The funeral service was conducted by Brigadier W. Hawkes.

Sister Mrs. J. McGee, of Mt. Pleasant Corps, Vancouver, left her native land of Scotland as a young girl. She entered training college and served in the Maritime provinces until ill-health forced her to give up the work she loved.

With her family she moved to Vancouver, where she soldiered at Mt. Pleasant Corps for almost forty

years. She was active in the league of mercy, the home league, songster brigade and was a company guard. Illness prevented her attending the corps during the last two years but her interest in it never wavered.

The funeral was conducted by Mrs. Major J. Sloan. The favourite song of the departed "Christ for Me," was sung and Corps Secretary Mrs. R. Mills sang "Home of the Soldier." Since the death of Mrs. McGee, her husband has also passed away. They are survived by three sons.

A HOLY-DAY NOT A HOLIDAY

(Continued from page 3)

On the first day of the week the amazing discovery was made that the grave was empty; the Lord was not there! Hallelujah! His emptied tomb points to the emptying of every tomb and the conquest of the "last great enemy." It proclaims to the believer the triumphant assurance that "the sky, not the grave, is our goal." Christ has opened the gates of life eternal.

Each weekly "Lord's Day" reminds us of the giving of the Holy Spirit. It was on a Sunday when He came down and the church of Jesus Christ was born. That is the real church anniversary. Ordinary men and women, fearful, sinful and weak,

were filled with the Spirit and with power; "power from on high."

He fills us with Himself as we are emptied of our self. On Sunday, accordingly, we thank God for His church, which He will make "a glorious church, not having spot nor wrinkle, nor any such thing."

Is it, then not fitting that Sunday, the first day of the week, should be the Lord's Day? Creation's light and resurrection life, and spiritual power are all brought into prominence; we are reminded of them, on this day. Father, Son and Spirit are revealed as the One Holy Triune God, as One bent on blessing the souls of men.

An opportunity for all to join in the
CORPS CADET CONGRESS

SATURDAY, AUGUST 31, 7.30 p.m.

"CONGRESS CADENCES"

IN THE MASSEY HALL

— MUSIC + SONG + DRAMA —

(with accent on Youth)



TO BE CONDUCTED BY

GENERAL AND MRS. WILFRED KITCHING

SUPPORTED BY

THE TERRITORIAL COMMANDER and MRS. COMMISSIONER W. BOOTH

ALL TICKETS \$1.00

FINAL SALUTE TO GENERAL AND MRS. WILFRED KITCHING

MONDAY, SEPTEMBER 2, 7.30 p.m.

IN THE MASSEY HALL

(FREE reserved-seat tickets)

Salvationists and friends are urged to attend this interesting tribute to our International Leaders.

Tickets available from the Special Efforts Department, 20 Albert Street, Toronto 1, Ontario.

A stamped, self-addressed envelope with remittance should accompany all orders.

Telephone EM 2-1071

● **UNITED STATES**—Dr. Edwin Espy has been elected General Secretary of the National Council of Churches in the United States. He has been associate general secretary of the co-operative church agency since 1958. Elected unanimously by the National Council's General Board at its latest session, held in New York, Dr. Espy becomes the first layman to hold the top executive post. As General Secretary, he will oversee the work of the seventy programme units serving thirty-one Orthodox and Protestant bodies now holding membership in the National Council of Churches. In his new post, Dr. Espy will succeed the Rev. D. Roy G. Ross, who retires after serving in that office since 1954. A layman in the American Baptist Convention, Dr. Espy has long been active in the ecumenical movement and has travelled widely.

● **SWITZERLAND**—From Zurich comes a report regarding the overseas personnel of the various societies belonging to the Swiss Protestant Missionary Council. The report states that at the beginning of 1963 the societies had ninety-three pastors, thirty-one doctors, 107 nurses, seventy-five teachers and eighty-three other workers serving in their behalf on the overseas mission field. Including the missionaries' wives, there was a total of 539 persons, the Swiss Missionary Council reported.

Christianity In The News

● **EAST PAKISTAN**—It was announced in Geneva recently, that an emergency call for aid to cyclone victims in East Pakistan produced contributions totalling \$47,000 in a twenty-four-hour period from member bodies of the World Council of Churches. A telephone appeal from the World Council's headquarters, based on a request for relief from the East Pakistan Christian Council, brought contributions from Germany, Great Britain, New Zealand and North America. Food, clothing and additional money are expected in the near future from member churches in other countries. Meanwhile, the report from Geneva says that the East Pakistan Christian Council has been asked to supervise relief operations in a 150 square mile area. Some 170,000 persons inhabit the devastated region. The relief programme is expected to continue for several months, according to a spokesman for the World Council of Churches.

● **FRANCE**—Pastor Marc Boegner, the "grand old man" of French Protestantism, has been received into the company of France's "forty immortals." The world-famous ecumenical leader was welcomed into membership in the French Academy at a solemn ceremony in Paris this

week. He is the first Protestant clergyman to become a member of the French Academy in its three-century history. Pastor Boegner in his maiden speech to the assembled "immortals" referred to a matter close to his heart—the cause of Christian unity. His lifetime of church leadership includes the presidency of the Reformed Church of France, the presidency of the French Protestant Federation, and the co-presidency of the World Council of Churches.

● **GERMANY**—More than 1,300,000 travellers received spiritual and material aid through the Railway Mission of the Evangelical Church in Germany last year, according to a report just released in Muelheim. There are now some 175 centres serving all the larger railroad stations in West Germany and West Berlin, the report discloses. Services provided by the 4,000 voluntary and full-time workers include food, overnight accommodations, medical attention, and a wide variety of information services. Regarded as one of the most important branches of the welfare work carried by the Evangelical Church in Germany, the Railway Mission has cared for more than fifty million travellers

since the end of the Second World War.

● **TANGANYIKA**—In Dar es Salaam, seven Lutheran church bodies have merged into the Evangelical Lutheran Church in Tanganyika, forming the largest Protestant denomination in the country. All of the merging churches, which are located in different geographical areas of the East Africa nation, had previously worked together in the five-year-old Federation of Lutheran Churches of Tanganyika. The Federation was dissolved as the new church of more than 350,000 baptized members came into being. The first convention of the new Evangelical Lutheran Church in Tanganyika will be held at Dar es Salaam, the national capital, in June, 1964.

● **BOLIVIA**—An intensive programme of evangelization and Scripture distribution has been inaugurated in La Paz, Bolivia, by the Pocket Testament League which plans to distribute some 200,000 Spanish copies of the Gospel of St. John in various areas of the republic. The League, founded in the United States in 1893, is now in its third year of Scripture distribution in Latin America. To date, more than one and a half million Gospels have been circulated in Peru, Ecuador, Columbia and Venezuela. The Bolivian programme will begin with Scripture distribution and evangelistic rallies among the nation's students.